THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Token for 1837.

The Mother's Jewel.

BY H. F. GOULD.

Jewel most precious thy mother to deck,
Clinging so fast by the chain on my neck,
Locking thy little white fingers to hold
Closer and closer the circlets of gold—
Stronger than these are the links that confine
Near my fond bosom this treasure of mine!
Gift from thy Maker, so pure and so dear,
Almost I hold thee with trembling and fear!

Whence is this gladness so holy and new,
Felt as I clasp thee, or have thee in view?
What is the noose that slips over my mind,
Drawing it back if I leave thee behind?
Soft is the bondage, but strong is the knot.
Oh! when the mother her babe has forgot,
Ceasing from joy in so sacred a trust,
Dark should her eye be, and closed for the dust.

Spirit immortal, with light from above,
Over this new-open'd fountain of love,
Forth from my heart as it gushes so free,
Sparkling, and playing, and leaping to thee,
Painting the rainbow of hopes till they seem
Brighter than reason—too true for a dream!
What shall I call thee? My glory? My sun?
These cannot name thee, thou beautiful one!

Brilliant! celestial! so priceless in worth,
How shall I keep thee unspotted from earth?
How shall I save thee from ruin by crime,
Dimm'd not by sorrow, untarnish'd by time?
Where, from the thief and the robber who stray
Over life's path, shall I hide thee away?
Fair is the setting; but richer the gem,
Oh! thou'lt be coveted—sought for by them!

I must devote thee to One who is pure,
Touch'd by whose brightness thine own will be sure.
Borne in His bosom, no vapor can dim,
Nothing can win, or can pluck thee from him;
Seamless and holy the garment he folds
Over his jewels that closely he holds.
Hence unto Him be my little one given!
Yea, "for of such is the kingdom of heaven!"

THE CHURCHMAN.

CONCESSIONS OF DISSENTERS.

We are about to present the reader with several extracts from a journal which is, for the most part, by no means a favorite with us, and of the contents of which we make but little use: we mean the organ of the Dissenting interests in England—the Eclectic Review. It is a journal conducted with distinguished ability, and we prize its pages, and honor its contributors for the evidences we find in it of comprehensive analysis, independent thought, and prolific eloquence. In spite, however, of these excellences, its pages are embittered with a spirit of opposition to the Church of England, generally acrimonious, and sometimes venomous, extenuated, it is true, but not wholly excused, by the elements of political excitement in which it is nursed, and by the fact of that Church being established by law: and its independence is far too little chastened by that deference for the collective wisdom of past ages, which forms part of the discipline of every sound mind, and which is necessary to render independence a Christian virtue, and to distinguish it from that wild, lawless, self-willed temper which is the genius of free-thinking and infidelity. The faults of the journal, in a word, are the faults of its sect, and theirs are the faults of the stock from which they sprung—the Independents of the time of Cromwell. But it is not on their faults that we mean to dwell: at present, at least, our task is the more pleasant and amiable one of pointing out some happy symptoms of their return to a better state of thinking and feeling. Two articles, from different pens, and in successive numbers of the Eclectic, have given expression to opinions which it is rare to find in such a quarter, have disclosed a state of things which it had been almost libellous in an opponent to mention, and have given results of experience truly valuable, and cheering indications of a brighter day. Our meaning will become more and more apparent, as the reader peruses the extracts to which we now invite his attention. The first that we make is on the relative importance of

PRAYER AND PREACHING.

> A Christian Church meets for two purposes, worship and instruction, to engage in social prayer, and to be edified by the ministry of the word. Each of these may be also said to have a double object; the prayers of the Church being not only the presentation, so to speak, of a spiritual sacrifice for itself, but also for the *world:* "It makes known its own requests unto God," and "it makes" also "intercession for transgressors." The ministry is given "for the perfecting of the saints," by instruction in "word and doctrine," and likewise for the conversion of sinners, by the preaching of "the Gospel of the grace of God." Both of these objects for which the Church meets, and both parts of each of them are of unquestionable importance; and it is not to be denied, that very serious evils have arisen from a disproportionate regard being paid to either the one or the other. In some cases, attention has been so exclusively fixed on *worship*, and all have been so indiscriminately regarded as worshipping, that instruction has been neglected, being looked upon as extremely subordinate, and even often disused; so that the people have neither been taught what was required to render them acceptable and consistent worshippers; nor exhorted as sinners to repent and be converted, and accept of "the common salvation." In other cases, preaching has been unduly elevated; an unhealthy spiritual appetite has been created and indulged; and hence, exclusive attention being fixed on the pleasure to spring from the minister's discourse, the importance of public prayer has been forgotten, and the engagement treated with something like systematic neglect.
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> Errors spring up in the neighborhood of every truth; and particular truths operate with the malignity of error, when they are held detached from the whole system of which they are but a part, and are allowed an improper and disproportionate, and therefore a pernicious influence. Prayer and preaching are both important, and each first, so to speak, in importance, in relation to the ends they are respectively to accomplish. In the *worship* of the Church, we make our nearest approach to the services and satisfactions of the upper world; to the engagements which are to occupy us for ever, when "prophecies shall fail, and tongues shall cease, and knowledge itself shall vanish away." But, just as this is preparatory to heaven, preaching is preparatory to *it.* The Church on earth is to be fitted for joining the Church on high, by worship; but the world is to become the Church, to be "changed into its image," and associated with it, by preaching. "By faith" we have "access with boldness" into the "holiest of all;" but *that* "*faith* cometh by hearing."
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> These remarks are sufficient to evince that we have no sympathy with those who disparage preaching; still, it has long been our conviction that the worship of the Church has been lamentably neglected by us, and wretchedly performed. The Establishment is chargeable with the first error above mentioned; dissenting communities have too much fallen into the second. The bigoted of both parties wish, as much as possible, to be the antipodes of the other; they endeavor to get as far asunder, and to be as dissimilar as they can: in doing so, both err, for the extreme opposite of wrong, is seldom or never right.

Sounder remarks could not have come from the best pen of the Church of England. With a view, however, to the subsequent extracts, we beg to fix attention on the candid admission, that the public worship of the Dissenters *has been lamentably neglected and wretchedly performed.*

The extract above given occurs in a review of a late work, entitled "The Manner of Prayer, an Inquiry relative to the best means of discharging the duties of Public and Social Devotion. By W. Walford." Mr. Walford's work is praised by the reviewer in the highest terms; and, judging by the history of its production, and the extracts that are given from it, we should pronounce it the work of an intelligent and pious mind, which has felt its way through the mists of hereditary prejudices to an elevation more serene and commanding. The reviewer quotes from Mr. Walford the annexed passage:—

> An obligation of the most forcible and stringent nature lies upon the professed disciples of the blessed Redeemer, to employ his mediation, by presenting to the throne of mercy, in his name, the most perfect services which they are able to bring. It is a very unbecoming return for the inestimable blessings which his condescension, labors, and sufferings have procured for us, to be indifferent even to the manner in which we attempt to discharge the duties of devotion. No indifference was found in him; his devotional exercises were marked, not merely by deep submission and perfect reverence for God, but his manner was equally distinguished by "meekness and wisdom," and a subdued chasteness both of sentiment and diction. Nothing can be conceived of so remote from inflated language, from swelling words of vanity, from an affectation of ingenious turns or petty conceits, or from that boisterous magniloquence which too frequently usurps the place of deep and pathetic expression, as the petitions which our Lord Jesus Christ instructed his disciples to employ, and of which he set before them the most exquisite example. Happy and honored shall we be, if we are found endeavoring, in some small degree, to imitate his grace and dignity.

To which we add the following, not for the hints of the evils of Dissenting worship, under a feeling sense of which they seem to have been penned, but for the sound and wholesome advice which they contain:—

> That the various parts of public worship should be performed with the utmost attention, on the part of those who preside over them, to the edification, instruction, and consolation of the great body of worshippers, is not for a moment to be lost sight of; and if these ends are not answered, on account of some manifest deficiencies in the talents or qualifications of the leaders of public worship, it becomes a reason of great weight for taking due measures to effect an alteration, either by the removal of those that have hitherto led the service, or a withdrawment to some other society, where these ends may be more efficiently answered. But nothing can be more injurious, either to the welfare of Christian societies, or the real edification of individual Christians, than a restless, morbid appetite for cordial stimulants, for favorite, exaggerated, and reiterated statements, which aim at the accomplishment of such purposes. It is hard to say which are the most degraded, those who condescend to gratify propensities so vicious, or those who can be gratified only by such means.
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> Aware of the extreme weakness and corrupted condition of the souls of men, they should stand aloof from whatever might pamper vanity, and from all that partakes of self-confidence, of boasting, or of a wish to exalt themselves by covert insinuations of the extent of their attainments, the depth of their humility, or the fervor of their piety. Such persons ought to be discreet, experienced, and moderate, that their services may be free from manifest improprieties, and conducted in a manner becoming the homage which feeble and most imperfect mortals tender to the God of heaven and earth.

When the reader found the reviewer declaring that "the Church on earth is fitted for joining the Church on high by worship;" and the author under review recommending us to bring to the throne of mercy *the most perfect services which we are able*, and commending the Lord's Prayer as "the most exquisite example," (how different from the leading journal of the orthodox Congregationalists in this country, which lately stigmatized "the most exquisite example" as an *unchristian* prayer!) he was, perhaps, ready to ask, "Are not the reviewer and the author both about to recommend to the English Dissenters the adoption of a liturgy? If such a suspicion has been awakened, the next extract will not altogether allay it.

> Were the prayers that are delivered without forms slowly and distinctly enunciated, with pauses sufficiently long interposed between each of the sentences of which they consist, and the whole uttered with due and discriminate emphasis, so as to prevent a drawling monotony of manner, few persons would experience difficulty in accompanying them. It is chiefly to the hurried consecution of sentences, and the absence of sufficient clearness and energy of pronunciation, that the difficulty of going along with the speaker is to be attributed. This is, in my opinion, a matter in the highest degree worthy of attentive regard from those to whom the conducting of public devotion is committed. *A combination of both the modes of devotion would, I think, be productive of the best effects. The responsive form of the litany is, in my apprehension, well adapted to maintain attention, by giving, as well to the congregation as to the officiating minister, an active part in the service.*
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> The observation of the reviewer on this bold suggestion of Mr. Walford is well worthy of notice.
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> *The conviction of the writer, that the "best effects," or most perfect form of public worship, would be found to result from "a combination of both modes of devotion," the liturgical and the free, has not only long been our private individual opinion, but is, we believe, increasingly and extensively entertained.*

Now, we think, considering the source from which these admissions come, they are truly valuable; they contain the dear-bought lesson of experience: they are the frank acknowledgment of the most intelligent Dissenters in England, that the plan of extempore worship has, after a full trial, failed; that they are sick of the evils of it, and are at least *half prepared* to receive a liturgy. The conviction, we are told, *is increasingly and extensively prevalent, that the two modes should be combined*, or, in plain English, that a liturgy should be *adopted*, but not *exclusively.* Well, be it so, we are thankful for such an improvement; let liturgical worship be adopted in part, and let us wait with patience for the second chapter in Congregational experience, which is to tell us that the full benefits of a liturgy can never be secured unless it be rendered exclusively obligatory.

The following further extracts from Mr. Walford and his reviewer will be read with interest; Mr. W. says:—

> There is reason to think, that while great attention is paid to the study and composition of sermons, engagements in prayer are frequently commenced without any attentive premeditation. It is not my purpose to say how much of such preparation is requisite, but I would take the liberty of respectfully requesting my brethren, especially the younger of them, to consider whether a due measure of it would not prove advantageous to the consistency of prayer; the consistency, I mean, of the regularity of proceeding through its several parts. Some prayers manifest no order, no distribution of parts, no particular or definite object, but all kinds of topics are heaped together in an incoherent and confused manner, which renders it exceedingly more difficult for the congregation to unite with them, than when a due attention is directed to such matters. Some such premeditation would conduce greatly to the avoidance of unseemly repetitions, than which scarcely any thing can be more injurious to the temper of devotion. An appearance is often made of being about to conclude the address, when some one or more of the subjects that have already been dwelt upon are introduced afresh, and by this means a prayer is made to include several commencements and several terminations. Attention to the topics that are now suggested would greatly tend to the variety of subject and expression, which it is extremely requisite to cultivate, not for the purpose of gratifying a most unseasonable vanity, either in the minister or the congregation, but to stimulate attention, and preserve it from flagging through the service. I shall terminate these remarks by a hint respecting the impropriety of a too minute specification of particulars in that part of prayer which consists of intercession. We sometimes hear this part of the service so conducted, as to wear the appearance of compliment to the parties who are referred to; of a wish to announce particulars of information respecting different persons; and sometimes to convey the semblance of a fear, lest the great Object of our worship should be inattentive to our requests, unless we introduced a minute specification of particulars; or as if we were actuated by a desire to inform him of some things of which he is ignorant. It must, I imagine, be obvious to every considerate person, that such a mode greatly differs from the simplicity, unaffectedness, and majestic solemnity which spread over devotional exercises their greatest charm, and most attractive influence.

And the reviewer thus concludes—

> Mr. Walford has laid the rising Dissenting ministry, and, indeed, the whole denomination, under lasting obligations to him, by the publication of this volume. It contains, in small compass, a large fund of judicious counsel, wise and weighty remark, the results of extensive observation and much reflection, clothed in language beautifully simple, and pervaded by the spirit of faithfulness, gentleness, and charity. It is the work of one who wishes to correct and to reform, and who aims to do so in a manner distinguished by the "meekness of wisdom." It is no mere bundle of complaints,—the querulous effusion of a spirit delighting to find fault—unsettling every thing, but settling nothing. It is full of specific cautions, directions, and rules, which, if universally regarded and followed, would improve the character of Dissenting worship almost incalculably. If ministers could be persuaded to attend to this subject—to make it an object of thought and care; if they could bring themselves to think that it really is not a *sin* to aim at doing their best, not only as to the *matter* of prayer but as to the "manner," including in that term, arrangement, variety, language, the management of the voice, distinct enunciation, and every thing, however minute, that contributes to perfection—to the people going along with them, and to their feeling and perceiving that it is a part of the service regarded as *important;* if this were to become common among them, we believe it would have an immense effect, not only in increasing our pleasure in public worship, but in augmenting and elevating piety too. The devotional talent, if we may so speak, is neither appreciated nor improved, in comparison with the preaching talent. This is a great and sore evil: it affects the character of our personal religion; it injures it; and it is high time that it were considered and corrected. There is no novelty in this complaint. Ministers, in general, will acquiesce in its justness; and yet, from the force of habit, the fear of innovation, or other causes, they still persist in attaching, we do not say too much importance to preaching, but *too little* to the worship of the Church; and hence, they do nothing to improve, elevate, or enrich it. We fervently pray that Mr. Walford's publication may have some good effect in this quarter.

The reader may look for the sequel in our next.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION.

Concluded from page 1177.

The number of clergy in our Diocese is 225; twenty seven more than at the last Convention. Sixteen clergymen have removed from other Dioceses into this, 9 been dismissed from this to other Dioceses, and 2 have died.

The present number of candidates for Orders in this Diocese is 36. They are as follows:—John D. Ogilby, Libertus Van Bokkelen, Henry Lawrence, F. A. P. Barnard, John B. Kerfoot, William E. Eigenbrodt, Asa Griswold, Anthony Ten Broeck, George Ogle, James M. Fenn, Charles Ackley, Solon W. Manney, Samuel Penny, Guy R. Pinching, Thomas L. Mallaby, E. H. Cressy, John Noble, Daniel S. Lewis, G. B. Engle, Joseph G. Knapp, James Harshaw, Charles B. Stout, William W. Hickox, Isaac Swart, Samuel Cooke, George W. Nichols, Alfred H. Partridge, Tapping R. Chipman, John B. Gallagher, William Walton, Joseph Hunter, Alfred Stubbs, Isaiah De Grass, Hobart Williams, Andrew Hull, Francis Vinton.

Of these, 19, viz., Messrs. Lawrence, Eigenbrodt, Ten Broeck, Ackley, Manney, Penny, Pinching, Mallaby, Noble, Lewis, Swart, Cooke, Nichols, Partridge, Chipman, Gallagher, Walton, Williams, and Vinton, are students of the General Theological Seminary.

Charles Skerrett, Benjamin M. Yarrington, and Daniel E. Burhans, reported last year as candidates, have, at their own request, had their names stricken from the list, the first two on account of want of health.

William H. Purviance, William Caird, and Nelson E. Spencer, have been dismissed, as candidates, to other Dioceses.

I continue to report the name of George Ogle, but as it is now a long time since I have heard of him, as I have some reason to believe that he has abandoned his studies and engaged in secular pursuits, and as I am uninformed as to the place of his present residence, I hereby give public notice of my intention to erase his name from the list of candidates, unless he reports himself to me within six months from this time.

It now becomes necessary, my brethren, for the first time since the organization of our Diocese, for its Bishop to bring before the Convention the subject of his temporal support. The stated provision heretofore made for me has fallen so far short of that which was found necessary in the case of my predecessor, as to have proved quite insufficient for the proper maintenance of the office in this city. The experience of this fact, for nearly six years, has brought with it a degree of inconvenience, discomfort, and unpleasantness which I hardly think duty requires me any longer to sustain.* I am sure, my beloved brethren of the Diocese will not suspect me of selfish motives in bringing forward this subject. Were I governed by such—could I suffer considerations of personal and domestic comfort and enjoyment to sway me—I would say, at once, give me the avails of the episcopal fund, even at its present amount, and let me retire to some central part of the Diocese. The duty of visitation could be as well performed as now; my time would be much more at my disposal; my family much more around me; and of course my comfort—yes, and my worldly interests too, and that of those dependent on me—largely increased. But such considerations may not sway me. I am not my own. I must forget myself, in attending to the high and holy obligations of an office of more weight, of graver importance, and of more awful responsibility, than any other that man can hold. I know that the residence of the Bishop of this Diocese elsewhere than in this city, would deprive his office of much of that influence, and that favorable bearing, in innumerable ways, on the interests of religion and the Church, which it ought to have, if the Saviour's good purposes in establishing it are to be answered, and that benefit to society, to which it is so well fitted to be subservient, is to be realized in any good degree. But I know too—my own trying experience, and the experience of the office before I held it, have taught me—that it cannot be sustained, as in every Christian and Churchman like view of it it ought to be, in this city, without a liberal provision for the unnumbered means of usefulness which are here daily opening upon it.

But I forbear. I am before you, brethren, as one willing to spend and be spent in the discharge of the high and momentous functions of the office to which my Master has called me, in the fulfilment of its varied responsibilities, and in self-sacrificing devotion to whatever can advance its proper influence, and thus its due usefulness. And in being before you, I thank God I am before those in whose sound judgment, Christian and Church like views of the subject, and kind and affectionate attachment to their Bishop, I can fully rely. To such brethren and friends I now confidently commit the whole matter.

I had proposed bringing sundry other subjects of interest to the notice of this Convention. The uncommon occupation of time, however, during my late long visitation, and my having so recently returned from it, have deprived me of ability to make the necessary preparation. It may be that I may append some of them as notes to this address, when printed.

I have only to add my devout prayers for the blessings of God's providence and grace upon yourselves, your flocks, and your constituents; and especially for His merciful guidance of you in the good work which you have now in hand.

BENJAMIN T. ONDERDONK.

New York, October 6, 1836.

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* It is true, applications to which necessity forced me, from time to time, to the vestry of Trinity Church, from whom I have received all my support, found in that board such favor with kind and liberal friends as to lead to votes for my relief. And I beg that the above remarks may not be so unjustly construed as to be deemed inconsistent with the grateful feelings with which I record this fact. It is obvious, however, that the continuance of such a state of things ought not to be expected of me.

MILTON'S WATCH.

A poor family in Yorkshire lately received from America some coins and an old watch as the effects of a deceased relative. It is now asserted that upon examining the face of the watch, which is of silver, there was found the following inscription, proving the article to have belonged to the illustrious author of "Paradise Lost:"

"Johani Miltono, 1621," also the name of the maker, a person in Pope's Head Alley, London, whose name appears in the tables of the Watchmaker's Company for that period.

LIKE AND DISLIKE.

An old Connecticut parson, whose peculiarities of preaching were proverbial, was one day told by a parishioner, that he didn't like his sermons. "Well," said the old man, "I don't wonder at it—I don't like 'em myself." It is also related of him, that being one day pursued by some impudent young rogues, who cried after him, "Parson M——, Parson M——, did you know the devil was dead?" he turned round, shook his gray head, and spread his hands over them, saying, in tones of compassion, "Poor fatherless children!"—*Cincinnati Chronicle.*

COMMUNICATIONS.

For the Churchman.

A VOICE FROM THE SOUTH-WEST.

I am a layman—I reside in a parish which has been destitute almost from its organization, in whose history the occasions on which the eucharistical sacrament has been administered may serve exactly for the notation of years; and where, till the other day, there was but one communicant out of the circle of a single household. We have had an episcopal visitation. Our Bishop preached four sermons, baptized fifteen children and five adults, confirmed three persons; four came, for the first time, to the Lord's table: others are ready for confirmation, others still preparing for it, and on still other hearts the good seed has been sown, which, with the blessing of God on pastoral culture, might bring forth fruit unto holiness of life. This has been the happy result of such labor as might be bestowed in the short period of an episcopal visitation, by our beloved Diocesan;—but he is gone. By the divine blessing on the ministry of God's word and ordinances, the impulse was given; whose ministry is to cherish, to extend, to direct, and perpetuate it? The parish is destitute.

I reside in a diocese where there are fifteen organized congregations, and eight clergymen. Several of the most important points in the State are unoccupied. But it is not these only to which we have regard, when we would estimate the amount of our destitution. Every Episcopal family scattered over the broad territory of the State (and there are many such) is, to all intents and purposes, a church unsupplied—is a nucleus, which, under pastoral care, would soon expand to a flourishing congregation. It is from such nuclei that the most important churches in this region have but lately sprung. This dispersion of the faithful, if we had the *men* and the *means*, would be happy for the Church, happy for the souls of men. *Without* pastoral care, these scattered sheep are assailed with daily temptation to wander into other folds, or to melt into the worldly herd around them. But it is not these only that should enter into our reckoning. Every village in the State—ay, places where our doctrine and discipline are unknown and unheard of, or regarded only as "rags of Popery,"—I consider in the light of destitute parishes; where there are not children of the sanctuary, only because none have access to its privileges. I repeat, that such experience as we have warrants the belief, that in every village, every populous neighborhood in the whole territory of the State, from the mountains to the Mississippi, there is present encouragement for the ministry of God's word and sacraments according to the doctrine and discipline of the Protestant Episcopal Church. But the *men* and the *means!* The Diocese is destitute.

I reside in a quarter of the Union comprising five States, and more than a fourth of all the territory of our confederacy yet organized into civil governments. It is "the southern part of the Valley of the Mississippi, than which," says Bishop Otey, "there are few portions of the world possessing a more fertile soil, or yielding more valuable productions." It is eminently "that good land," spoken of by Dr. Gadsden, in his report on the Missionary Society, "where it may almost be said, there is nothing wanting on earth, save the highest privilege of men—that of participating in the worship and ordinances of God under a divinely-authorized ministry." Let us compare the Church in the North-east and the South-west. I take the Eastern Diocese, Vermont, Connecticut, New York, New Jersey, and Pennsylvania, and place them in the scale with Tennessee, Alabama, Mississippi, Arkansas, and Louisiana:—

	North-east.	*South-west.*
Square miles, -	166,000,	248,000
Bishops, - - -	6,	1
Other clergy, -	453,	16

But some body may whisper that the number of souls is an essential ingredient in such a comparison. How long will the proportion hold? How long will be required for a population of two millions and a half, doubling every twelve years, to reach the present six millions of the North-east? Shall we have four hundred and fifty clergymen in fifteen years? If Tennessee, nearly as extensive as New York, has twelve ministers in 1835, and eight in 1836, how long will be required for the number to reach two hundred? Truly, this is ugly arithmetic to a South-western Churchman. At this rate, the advance of the Church, as well as the advance of population, will, indeed, justify the current phrase, and "distance all human calculation!"

Shall we be directed to the labors of other Christians, and exhorted to rejoice that some way or other, whether by authority, or by assumption, at least Christ is preached? Alas! even this will not do: even if we were disposed to avail ourselves of comfort so charitable to them and to us, and seek those privileges as sectarians, from which, as Churchmen, we are cut off, an immense proportion of the population of the South-west have not so much as the means of attending on the stated worship of Almighty God, even if they were all so liberal, or so loose, as to be entirely free from denominational preferences. I could enumerate towns, important for wealth and enterprise, and conspicuous on the map, where a sermon, once in a month or two, from transient strangers, whom they never heard of before, and may never see again, is the sum total of religious instruction. Take all the laborers of all the sects that Dr. Chapman has addressed in his last volume, from the most numerous and powerful body, to the obscurest fragment of a subdivision of a schism, that bears the name of its parent, and is to perish before him, let every such laborer be made a learned, an active, a pious, efficient, and authorized ambassador of Christ, and the whole will be inadequate to the present necessity. The South-west is destitute.

As fellow-citizens only, we have a powerful claim for sympathy and succor on our distant and more favored brethren. "In the mighty rush," says one who is deeply alive to these evils, and whose apostolic station and apostolic character have placed him foremost in the effort to counteract them, "which has been making by our enterprising countrymen to occupy the rich plains of the South, the conservative principles of society have been lost sight of, and there is real and imminent danger of their being totally disregarded. The elements of Christianity are far more deeply and intimately interwoven with the framework of our civil institutions than is generally supposed, or is apparent to slight reflection. That which most nations have laid at the basis of their civil institutions, and incorporated with the fundamental laws of the land, our countrymen have taken for granted. For the execution of civil enactments, for obedience to the constituted authorities of the country, and for the security and happiness of society, we have to look to the prevalence of a sound moral sentiment in the community. Indeed, such is the nature of our government, that it is obvious to reflection, that public sentiment not only originates the law, but sometimes becomes superior to it, rendering it null and virtually void. The statutes of the legislature are, for the most part, nothing more than public sentiment, assuming a particular shape, by passing through the forms of legislation. Equally potential is public sentiment, when opposed to the existing law of the land." What, then, must result "from the deterioration of public morals; from overlooking the great cardinal and conservative principles of our institutions? If the process continues, in the mighty impulse that moves our citizens to compass sea and land, and penetrate the depths of the wilderness to gather pelf, it is perfectly evident that it may end in the subversion of all government by law, and throw society back upon its original elements."

As Christians, our distant brethren must be interested for the salvation of souls. If the preaching of the word is the regular appointed means for making known to the world the methods of divine grace; if faith itself cometh by hearing; if the grace of God is conveyed and conferred through the ministry of his word and ordinances: then, what a risk they run of never coming to the knowledge of the truth, that they may be saved, who do not hear: how can they, with any confidence, hope for the divine blessing, who have not the very means he has appointed for obtaining it? Of thousands in this region it may be said, with as much propriety of application as of Greece, or of Persia, or of China, How shall they believe on whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? It is but to-day that I have seen an advertisement for a Protestant preacher, copied from a south-western newspaper. Of the benefits of pastoral care, as understood in the Church,—of that pastoral care which keeps alive the impressions of divine grace—which furthers and helps, instructs and builds up the disciples of Christ in the most holy faith,—which reproves the disobedient, encourages the timid, strengthens the feeble-minded, binds up the broken-hearted, "warning every man, and teaching every man, that every man may be presented perfect in Christ Jesus,"—of such, the South-west has almost as little experience as of the benefits of chrism and holy water.

As Churchmen, have not our distant brethren at this time powerful motives for exertion? Where is he that calls himself an Episcopalian, and looks with indifference on the present attitude of our Zion? "Methinks I see" a living branch of the Catholic and apostolic Church "arousing herself" from her past depression, "and shaking her invincible locks; methinks I see her, as an eagle, muing her mighty youth, and kindling her undazzled eyes at the fountain itself of heavenly radiance!" Look attentively on this noble spectacle, and try to account for it. It is eminently and visibly the blessing of God. It is the triumph of naked truth. That it owes nothing to the lame and crooked expedients of human policy, nothing to the sacrifice of principle, nothing to that false liberality which would cheat those whom it addresses into unstable Churchmen, and make numbers, and not purity the boast of the Church,—*this* is our joy and thankfulness. That so little can be traced through human instrumentality, acting in the commanded path of Christian duty, is our shame. The Church is prosperous and increasing, not at all by reason of the zeal of Churchmen, but in spite of their apathy. "When I look around me," says a brother layman of the North-west, in the first number of the Spirit of Missions, "when I look around me, and see what the zeal of other denominations is doing toward propagating their doctrines, and listen, but in vain, for even the sounds of a voice of a herald of our beloved Church, I am constrained to believe there is less of that ardent desire to make their labors and doctrines coextensive with the growth of the West, than among any other set of Christians." This indifference is a virtual denial of our principles. If we believe what we say, we are bound in conscience to publish the pretensions of the Church, urging them strenuously, and insisting on them unremittingly and inflexibly. For Zion's sake, we should not hold our peace; and for Jerusalem's sake, we should not rest, until her righteousness shine forth as brightness, and her salvation as a lamp that burneth.

As Churchmen, have not we, the destitute of the South-west, some title to the fostering care of our mother; to the sympathy and succor of our brethren? "If any provide not for his own, specially for those *of his own house*, he hath denied the faith, and is worse than an infidel." "While we have time, let us do good to all men, *especially* to those of the household of the faith." Over all this vast region—in the depths of every forest, on the face of every prairie, on the banks of every river, in the bosom of every valley, are destitute children of the Church, having no access to her altars, and cut off from all her privileges. "Strengthen ye the weak hands, and confirm the feeble knees." "For my brethren and companions' sake, I will say, Peace be within thee. Because of the house of the Lord thy God, I will seek to do thee good."

I heard, in the last General Convention, a venerable clerical delegate from South Carolina express, as chairman of a committee, only a preference for domestic missions in the present exigencies of the Church. I heard him required (I beg pardon—only *earnestly requested*) to expunge the enormous sentiment, before the report received the sanction of the House. "The field was the world;" and, therefore, a destitute Churchman of Tennessee or Illinois had no more title to the Christian sympathy and aid of his more favored brethren than a Kamtchadale, or a Hottentot!

The "field is the world;" ergo, the proper field of labor for the Protestant Episcopal Church in the United States of America lies as much in Siberia as it does in Alabama: Q. E. D. I am no schoolman; but I have logic enough to pronounce this a *non sequitur*.

They have an infantine intellectual vision to whom proximity is magnitude, and a reed at their nose seems more imposing than an oak at a distance. But theirs is a greater obliquity, whose estimate of objects is in the inverse proportion both of magnitude and proximity. By an application of the scale and compasses to the map, I find that the State of Tennessee is to the Island of Syra as twelve hundred to one. And I apprehend that, in every other particular, that should enter into an estimate of their relative importance to the Protestant Episcopal Church in the United States, the disproportion is not inferior.

There are characters who can shed tears over the fictitious sorrows of romance, and yet turn with marble-hearted indifference from the appeal of living wretchedness. The comparison could not be justified: I do not intend it. Perhaps the analogy is too remote even to furnish an illustration. Let nobody suppose me hostile to foreign missions, considered abstractly. Would to God that it were "a light thing" for the Church "to raise the tribes of Jacob, and restore the desolations of Israel;" that she "might be given for a light to the Gentiles, and salvation unto the ends of the earth," until "all nations, and kindred, and people, and tongues, might cry salvation unto our God that sitteth upon the throne, and to the Lamb for ever!" But I do exclaim against that spirit, now rife among us—that morbid development of feeling toward foreign missions, which acknowledges a greater obligation of Christian charity to the worshippers of Fo, or to the disciples of the Greek Church, than to the destitute and desponding of our own communion, the blind and perishing of our own country. I do protest against that vigorous and systematic effort carried on by the Church herself, as a society, to maintain and inflame a zeal already disproportionate to her ability, and operating injuriously to her most vital interests. I do declare that, comparing the relative importance of the two objects, the obligation and the effort for each, and the circumstances of the Church—what has been done for the domestic necessities of the Church amounts to no more than absolute neglect; and that when I trace the history of the missionary feeling in the Church, I look on the past with astonishment, and on the future with alarm.

Look at our situation. We inhabit a country where years are doing the usual work of centuries. The tide of population is rushing westward, wave after wave, and every surge breaks over the boundary of the desert, and subdues its savage features to the smoothness of civilization. The spot which was but the other day the haunt of the wolf, or the site of the rude city of the beaver, on a sudden echoes with the din of human industry, and is thronged with the press of human adventure. The retiring savage who fled from the sound of the axe, and plunged deeper into the wilderness, starts at the apparition of the "fire canoe" on the waters of his far retreat, and seeks in vain a refuge from his pursuer. Tract after tract, that might afford space for an empire, is occupied and organized; star after star is added to our national constellation. While we endeavor to find our position, and calculate our progress, we are swept onward from the point of observation, and the reckoning is lost. The emigrants carry with them enterprise, they carry wealth, they carry their children; they leave far behind them the facilities of education, and the ordinances of religion. The increase of the Church, (it is a gratifying fact,) on the whole, far outstrips the increase of population. Our means, if they were at all applied, would be inadequate to our own present wants. The supply of ministers now falls far short of the demand. Every year enhances the necessity of the one, and increases the disproportion of the other. And at this prospect we are comparatively unmoved—while every nerve is strained to squeeze the drop which only we are at last able to afford, into the bucket of foreign missions! We are wasting our energies.

How many efforts have been put forth—how many appeals have been made—how much Christian liberality has been elicited—in behalf of foreign missions, and how much has been effected? How much might have been effected, with the divine blessing on the same means applied to our internal wants? Here the reward of the husbandman is neither distant nor dubious—the harvest is ripe, and ready for the sickle. Here there are comparatively no difficulties to encounter, no prejudices to subdue, no months to be consumed in acquiring languages, and studying manners and customs, and struggling to effect even so much as a lodgement on the theatre of labor. But here, in the missionary's own country, are thousands of perishing sinners, eager to catch the sounds of evangelical truth in his own mother tongue; here are destitute children of the sanctuary, ready to go forth to meet him in the gladness of their hearts, with the smile of thankfulness and welcome. How many sinners might have been brought to repentance, how many straying might have been reclaimed, how many weak might have been established, how many mourning might have been comforted! How many congregations might have been built up! How many temples might have been erected, that "the sparrow might find her an house, and the swallow a nest for herself!" "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

We have created, and still tolerate in our own bosom, the monstrous anomaly of dioceses having no bishops, and organized throughout on Presbyterian principles; and it is seriously contemplated to consecrate a bishop, *in partibus infidelium*, and turn him loose in China. We have sent missionaries to Athens, missionaries to Syra, missionaries to Crete, missionaries to Persia, missionaries to China; we are urged to send missionaries to Jerusalem; it is even agitated to send missionaries to preach Christianity to the Byzantine Patriarch, and make the Pontiff of Rome a Protestant Episcopalian; while there are thousands of our own countrymen who require a messenger of salvation; of our brethren, born in the bosom, and entitled to the privileges of the Church, who stretch out their hands in vain for aid, and weep when they remember Zion. "Is it nothing to you, all ye that pass by?"

The Macedonian cry is coming up in every quarter of our Zion; her children ask for bread; the sons of the stranger seek to join themselves to the Lord; and the object on which the Church is most fully awake—which has the most enthusiastic advocates, attracts the most general interest, inspires the most eloquent appeals, commands the most liberal contribution, is the object of FOREIGN missions!—the object for which the Church is under the least obligation, and in which the least good can be effected.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; say unto the cities of Judah, Behold your God!" "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; for there shall break forth on the right hand, and on the left." "Let thy seed be brought from the east, and gathered from the west; say to the north, Give up! and to the south, Keep not back!" "Lift up thine eyes, and behold, all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, and bind them upon thee, as a bride doth."

Διβονοτος.

We thank C. W. for the following communication; which pays a deserved tribute to a late member of our Church, whose memorable liberality has awakened an interest in his behalf, and given his name and example a claim to our grateful remembrance. We regret, however, that the writer of his obituary notice has used in some places a phraseology to which, in the connexion in which it stands, we cannot subscribe; and which, had we not been desired to insert the article "*as it is*," we should have taken the liberty to alter. What, for instance, is meant by "making a profession of religion," and "immediate conversion?" The former expression may mean that the interesting subject of his notice was baptized, and thus made that profession of faith which is common to all Christians: but in these days the expression would not generally be so understood, and therefore, if this were the writer's meaning, it had been well for him, we think, to indicate it with greater precision; while, on the other hand, "C. W." must be aware that the expression may be understood in a sense which is inconsistent with that Christian humility for which Mr. Harris was conspicuous. As for the "*immediate* conversion" of a child, even if the phrase were intelligible—as in our judgment it is not—still its connexion with prevalent and pernicious errors renders desirable—so, at least, we think—the substitution of more definite and significant language. We trust the excellent writer of the subjoined article (to whom we would again acknowledge our obligations) will pardon these strictures, and believe that they are not offered in a captious spirit, but reluctantly extorted by a sense of duty.

For the Churchman.

WILL OF THE LATE CHARLES F. HARRIS.

On several occasions, the Domestic and Foreign Missionary Society has been remembered in the bequests of dying Christians; though such instances are far too unfrequent for our now extended communion. We rejoice to be able to add another to the list, and, we believe, a much larger bequest than has hitherto been made. By the will of the late Charles F. Harris, for several years a resident of this city, it appears that he has bequeathed the whole of his property, both real and personal, to be equally divided between the Domestic and Foreign departments of the Board of Missions. The estate of Mr. Harris, free from all incumbrances, will probably amount to from eight to ten thousand dollars; and, though not available to the Society till after the decease of his widow, is not less secure for the ultimate accomplishment of the pious wishes of the testator. In announcing this interesting fact, we would improve the opportunity, both to pay a tribute of respect to the memory of one so well and so justly beloved by all who knew his worth; and also, to hold up his example to the young men of our Church, as an incentive to self-consecration to the service of their Lord.

Mr. Harris made a profession of religion while yet a youth, and connected himself with the Protestant Episcopal Church, for which he ever after manifested the most ardent and persevering attachment. Not satisfied with having assumed the *form* of godliness, he showed forth its *power*, by a life of untiring devotion in the cause of his divine Lord. In the sabbath school of St. John's Church, Providence, he was for several years a most active and efficient teacher; securing the love and confidence of all, and impressing upon his pupils the sacred truths he taught, by the beautiful and consistent illustration of his own example. But his labors were not confined to the sabbath school. He was frequently occupied in visiting the sick and afflicted poor, imparting to them the consolations of our holy religion. Well known and well beloved throughout his native city, his memory will be cherished long after his mouldering remains have mingled with their parent dust.

About five years since, Mr. Harris removed to this city for purposes of business; but his new pursuits prevented not his devotion to his Master's service. He soon sought and found multiplied opportunities of doing good. To relieve the wants of the poor; to distribute among them Bibles and tracts; to bring their children into the sabbath school, and in various ways, to impart to them the blessings of religion; such were the objects which constantly occupied his thoughts and divided his efforts. With enlarged views of Christian benevolence, he also sought to be instrumental of good through the channels furnished by the different religious and benevolent societies. To those of his own Church, with several of which he was connected in an official capacity, he was particularly attached; and even regarded them as having the first claim upon his support. But he cordially embraced opportunities of uniting with other denominations, when such an union did not require a sacrifice of *principle*. In the Young Men's Bible Society, of this city, he took a deep interest, and continued to act as a member of its Board of Managers, until his health failed. He loved all who love the Lord Jesus Christ, and always rejoiced when Christ was preached and souls saved.

His growth in grace was commensurate with his personal efforts to advance the Redeemer's kingdom. Intimately acquainted with him in all his private relations, the writer can bear testimony to his uniform Christian progress. Sometime previous to his illness, he relinquished the business in which he was then engaged, for one presenting fewer hinderances to his religious enjoyments. A more than common abstractedness from the world was observed by all his intimate friends, who now regard it as an earnest that he was soon to enter upon his heavenly inheritance.

The grace of humility was uniformly marked in his character. He seemed to think his own labors as nothing worth, and ever esteemed others better than himself. Increasing in his strong desires to promote his Saviour's glory, his heart yearned to be a minister of the Gospel; but in his humility, he felt both unworthy and incompetent to the sacred office. This desire he communicated only to a few friends, with whom he privately commenced the study of the languages, that, from the progress he should make, he might judge of his intellectual qualifications for so responsible an office. But the Saviour whom he loved designed for him a heavenly and not an earthly service. Without any previous warning, a hemorrhage of the lungs indicated the existence of a fatal disease. In accordance with the wishes of his friends, he passed the last winter at Cuba, and returned just in season to bid his friends farewell, to receive from the hands of the same beloved pastor by whom he was baptized, the memorials of his Saviour's love, and in the very scene of his earliest youthful devotion, to bear testimony to the power of the Gospel to sustain the soul in its hour of utmost need.

We will not lengthen this communication by the interesting mementos that are associated with the death-bed of this devoted Christian. The language of his *first* and *last* spiritual guide,* in a letter to the writer, is full of meaning. "Never was a disciple more favored in his last sickness. *May my end be like his.*"

Thus died, in the 27th year of his age, one of the most humble, consistent, untiring, and yet unpretending, Christians, we have known. His afflicted widow and bereaved relatives must find, in the remembrance of his virtues and graces, a sweet and holy consolation, above all price.

One affecting incident we would here mention, as affording great encouragement to the faithful sabbath school teacher. Mr. Harris sought, in all his instructions, the *immediate* conversion of his pupils. For this, he ceased not to labor and pray; and would frequently meet them on other occasions than the hours of the sabbath school. *Two* days before his death, he received letters from two of his former pupils in this city, who had united with the Church during his absence abroad, and who traced their conversion to his faithful instructions and prayers. What a *reward* was here? Just about to enter into his Saviour's presence, he carried with him the comforting assurance, that he had been made the chosen instrument of saving souls from death. Beloved friend and brother, thou art gone, but we cannot mourn; for "blessed are the dead who die in the Lord." "Even so saith the Spirit, for they rest from their labors, and their works do follow them."

C. W.

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* Rector of St. John's Church, Providence.

THE CHURCHMAN.

SATURDAY, DECEMBER 3, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

EDUCATION AND MISSIONARY SOCIETY.

To the Clergy and Churches of the Diocese of New York.

Brethren,—Agreeably to the last of certain resolutions passed, last evening, at a meeting of the Missionary Board of the Education and Missionary Society, I hereby communicate them to you. They are as follows:—

1. "*Resolved*, That, in consideration of the disposition manifested at, and in consequence of, the meeting lately held in St. Thomas' Church, whereby the past debts of the Society's missionary treasury are met, and the hope is encouraged of a resolution to sustain its missionary operations; in humble dependence on the favorable influences of God's providence and grace; and surely trusting that the clergy and members of the Church in this Diocese will, by continued exertion, permanently sustain the Board, we now proceed to appoint the missionary stations for the ensuing year.

2. "*Resolved*, That whenever the Church, at any missionary station, shall, in any year, neglect the regular canonical contributions, that fact shall be considered as a reason for discontinuing the said station.

3. "*Resolved*, As the sense of this Board, that the establishment of district missions, on the principle recommended by the Bishop, in a note to his address to the late Convention,* would be very essentially contributive to the interests of religion and the Church in this State; and that this Board will establish one or more such missions as soon as the means of supporting the same are supplied, at a salary commencing with five hundred dollars.

4. "*Resolved*, That the Bishop be requested to communicate the above resolutions to the clergy and churches of the Diocese."

Thus, by the liberality of brethren and friends in this city, our diocesan missionary operations have been resumed, and the reproach of their necessary suspension taken from us. But the Board could do this only under the influence of the hope and trust that the Diocese will hereafter be more faithful than it heretofore has been to its duties and responsibilities, as a large, important, and abundantly able portion of Christ's Church. Our debt, indeed, is paid; but we have little or nothing in the treasury with which to recommence our operations. There were appointed, last evening, seventy-two missionary stations. Supposing them all to be filled, $9000 will be wanted during the year. We have, therefore, taken but one step in a course of duty in which our bounden obligation bids us be perpetually going onward. The unfavorable bearing of the facts in the case on the supposed benefit of enlarged missionary views and zeal to operations at home, is far from being removed. Let, then, I beseech you, brethren, the good example which has been set in this city be promptly and efficiently followed throughout the Diocese. Let not the favorable feeling which it may have inspired pass off with the occasion, but be the foundation of permanent fidelity to the claims of this important department of Christian obligation. With the view of contributing to this, as well as preparing the treasury for the large drafts which may be expected to be made upon it early in the coming year, I suggest to my brethren, the clergy, the propriety of presenting the claims of our diocesan missions to their people, with the view both of immediate contributions thereto,† and of pressing upon them the duty of permanently and liberally sustaining them, on one of the two Sundays after the approaching festival of the Epiphany, unless another season of the year appear to them more favorable.

I wish to direct especial attention to the second of the above resolutions, and to say to my beloved brethren, in the smallest and humblest of our parishes, that they are not exempt from a moral obligation to observe the laws of the Church. The rule of observance of those laws which require the pecuniary support of the institutions and operations of the Church, is—each according to his ability—as God has prospered him. And this is a rule which can be observed by all. It lays the conscientious Christian under a solemn obligation to give liberally of the wealth which his Maker may have bestowed upon him, or gladly of even the little that may have been intrusted to his care.

The system of district missions, suggested in a note to my address to the late Convention, appears of such obvious utility, as to make the Board very anxious to adopt it, as intimated in the third of the above resolutions. It is very gratifying to me to be able to state, that a highly respectable lay member of the Board, immediately on the resolution being adopted, very liberally promised to give one-tenth of the desired amount ($500) of the salary, for the first year, of a district missionary. Other gentlemen present became responsible for $300 more; so that $350 are secure for the first year's salary, as soon as the Board are supplied with the means of paying the balance, and have reasonable security of ability to carry out the plan.

It will be perceived, by the published list of stations, that the Board has again discontinued some. This must annually be the case, in order to fulfil the original design of the Society—*the enlarging of the borders of the Church by the appointment of new stations.* No parish ought to depend upon missionary aid for more than five or six years; and the older stations would do well to lay their plans in time for being thrown altogether on their own resources.

I now, beloved brethren, commit this whole subject to your serious consideration, and supplicating for yourselves the blessings of God's providence and grace, remain your affectionate pastor,

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, Nov. 29, 1836.

P. S. The names of the missionary stations, and missionaries will be published in the next number of the Churchman.

The Gospel Messenger is requested to publish the above.

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* The following is the passage to which reference is here made: "It would also render an invaluable service for us to add to the present system of missionary operations, one, to a certain extent, itinerating. A missionary should be sent to a district of country, comprising several villages or towns, in which there is no Episcopal congregation, to present the Church therein in her services, institutions, and instructions. A little while would probably indicate some village, or other vicinity, where sufficient encouragement would be held out for special local efforts for the building up of a church. Here let the missionary labor to this end. There can be little doubt that judicious efforts on his part would, by God's blessing, result, in no long period of time, in the organizing of a parish, and the building of a church. To give true efficiency to this system of operation, there should be no immediate call on the people for pecuniary support. The missionary should commence with a salary of not less than $400; to be gradually diminished until it reaches the ordinary amount of stipend; and that, like all the others, to be discontinued whenever the parish ought to take care of itself. To secure the good effects of this system, which, I have great reason to believe, would prove of very extensive benefit, our means of missionary operations must obviously be largely increased."

† In making remittances, it should be expressly stated that they are for *diocesan* missions. The use of the term *domestic* missions has, I have reason to believe, in some instances, led to the payment of amounts transmitted to the *Domestic Committee* of the General Board of Missions, which were intended for the Missionary Board of our *diocesan* Education and Missionary Society.

A FORM OF PRAYER AND THANKSGIVING; TO BE USED IN THE DIOCESE OF NEW YORK ON DAYS OF THANKSGIVING APPOINTED BY THE CIVIL AUTHORITY.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church, on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Protestant Episcopal Church in the State of New-York, on any day recommended by the civil authority, as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Prot. Episc. Church
in the State of New-York

New-York, November 22, 1836.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence to thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as the most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans xii.; and the *Collects* for the day, as in the Morning.

Protestant Jesuitism—Four of our exchange papers of last week have noticed this work: the writers of two of these notices evidently understand the book, and the writers of the other two apparently do not understand it: the former are the Editors of the Presbyterian and Christian Intelligencer, the latter are the Editor of the Episcopal Recorder and an honest Methodist in the Christian Advocate and Journal.

The Editor of the Presbyterian thinks that the author of "Protestant Jesuitism" has, to some extent, fallen into the very sin which he condemns, viz. Ultraism; and cites, in proof, the passage in which he expresses the belief that the abstinent scheme has "multiplied martyrs, who sink into the arms of death, only for want of food and drink." But he immediately adds:—

"Still the author is right in much of his reasoning. We deplore, with him, that every man feels himself at liberty to set up as a reformer, and to spend his time in whining, canting, dogmatizing, and last, though not least, denouncing his betters. We agree, too, that the temperance cause has been materially, and we are afraid, incurably injured, by indiscreet advocates, who, by their grandiloquent boastings, extreme theories, and universal denunciations, have produced a recoil, and enlisted against them the common sense of a large portion of the community. If a man has a distillery, or brewery, he is denounced as a murderer; if a man drinks wine, he is an incipient drunkard; alcohol is *malum in se*, and one drop is poison, as well as a gallon: all who differ from the prevalent theory are denounced publicly, and even by name, with the view of destroying their reputation; and by such extreme measures the more discreet are alarmed, and withdraw their aid. All this is done by any individual or society, without responsibility. Under the supposition of aiding a good cause, we have often seen one man uttering an extravagancy, and another emulating him, by uttering a still greater one. This is true in an eminent degree of the temperance cause. We would say, let every man abstain from intoxicating drinks, because the use of them may insidiously lead to the habit of intoxication. This is tangible ground, and, when justly presented, will operate well. But this ground is deserted, and a much higher one assumed, that wine cannot be drunk without sin, even at the communion table. We can agree also with the author, that all benevolent and religious operations would be safer in the hands of the Church, as then there would be an authority by which the extravagances of heated zealots might be repressed. While, therefore, we seriously object to some of the statements, and many of the expressions in this book, we commend it for the vigor of its style, and for some wholesome truth which it contains."

The Christian Intelligencer fears that the tendency of the work, on the whole, will *not* be good: still the Editor gives his opinion in a manly and intelligent style. He says of the work: "It is written with very considerable ability, and furnishes traces of a mind of no ordinary power:" and again, "There are many things in it which deserve serious consideration, and furnish lessons of practical wisdom."

On the other hand the correspondent of the Christian Advocate and Journal, and the Editor of the Episcopal Recorder seem to think the book a very wicked and paltry thing, and both write as if they had dipped their pens in the same ink.

The Methodist says that the book prefers "an accusation which is undeniably libellous," and which, if true, "would exhibit insanity and foolery." He adds, "All this is accompanied with foul insinuations against the motives, principles, and conduct of the leaders in this and other benevolent enterprises, such as could scarcely find credence in the heart of any one, who has not persuaded himself to believe that morality, virtue, and religion itself, are but imagination and delusion." And in another place he says, that if the author had prefixed a fair title, "nobody would buy or read his book; and hence the present title," &c.

The Episcopal Recorder says, that the author prefers "a charge, which is not less characterized by presumption than folly." He adds, "To suppose, for instance, that in the efforts of temperance societies, bishops of the Church of England, bishops and clergymen of our own Church, clergymen and laymen of almost every denomination, are *combined together* under a common system of deception, deceiving or being deceived, is too absurd to be believed for a moment." And in another place he says, "The author of 'Protestant Jesuitism,' having secured a startling title which may help the sale of his book," &c.

It would appear from these extracts, that both these zealous and pious writers labor under the common difficulty of not understanding the book which has given them so great offence. They seem to think that the object of the book is to prove that the officers and advocates of irresponsible associations are consciously and wilfully dishonest, and are "combined together," to use the words of the Episcopal Recorder, "under a common system of deception." In another column, we have attempted to rectify this misapprehension, and yet not without some fear that the effort would be worse than useless. At present, the good people who have imbibed the notion are content to denounce the author for "presumption and folly;" but should any person aim to explain the book, they will probably include *him* in the same censure: we fear, therefore, that our attempt at explanation, instead of enlightening the understanding of these brethren, will only tempt them to further violations of charity.

The Episcopal Recorder and Bishop White.—It is especially to be remembered by Episcopalians, that one of the first originators and most unchanging friends of *Bible Societies* in our country was the venerated Bishop White. Will our brother of the Churchman, whom the book now spoken of seems to fill with an ecstasy of delight, answer us, for once, a plain question, and say, whether Bishop White was a *Protestant Jesuit?* And if not, will he be pleased to *discriminate* between the motives and actions of this venerated man, and those of the real Protestant Jesuits, both being, to all appearance, precisely similar?—*Episcopal Recorder.*

Remarks.—We have read the above query with a mixture of grief and surprise. The memory of Bishop White, we had fondly hoped, is too highly revered to be mingled with topics of comparatively petty and ephemeral interest: and the man who shall attempt to prostitute a name so sacred to the unworthy purposes of faction, deserves to be visited with the indignation of the Church. We cannot consent directly to answer the question of the Editor of the Episcopal Recorder; for it is one which, in our judgment, ought never to have been asked; but we are compelled, in self-defence, to make the question the occasion of a further explanation of our views, in order to repel the odium which it is calculated to attach to us.

It may tend, in the outset, to tranquillize the minds of our readers if we assure them that we regard the question under consideration as wholly *extraneous* to our Church, and that we have not advocated, and shall not advocate, in the discussion of it, any *principle* of church polity in which the whole Church, to the best of our belief, is not united. Our argument relates to the nature and tendency of institutions which do not belong to the Church, in regard to which the Church has never legislated, and on which, therefore, there may be an honest and conscientious difference of opinion among her members. Nay, we might go further, and add, that when we say that all institutions for the promotion of morals and religion ought to be held responsible to the Church, we take ground on which Presbyterians, Baptists, Methodists, and Congregationalists, may rally, as well as Episcopalians; each denomination taking the word *Church* in the sense peculiar to itself. In espousing this view, therefore, it no more follows that we set up for Churchmen *par excellence*, than that we set up for Baptists or Presbyterians. And, on the other hand, if any Episcopalian advocates the opposite view, and contends that institutions of the nature above mentioned need not be made responsible to the Church, we see nothing in the opinion to make us question the sincerity of his attachment to the Church. The ground which we take is one which Episcopalians may advocate, with *peculiar* consistency and firmness, but still it involves no principle of church polity on which Episcopalians are divided.

The query of the Episcopal Recorder appears to us to have sprung out of an entire misconception of the drift of the work on "Protestant Jesuitism," and of the editorial remarks which followed its announcement in our columns. The design of that work is to show that *irresponsible societies* are not furnished with those safeguards which are necessary to check the common tendency of our nature, to employ unworthy means for the attainment of good ends. In each denomination of Christians, the officers of such denomination are chosen by the people, they are appointed to their office by persons of *acknowledged* authority, they are governed by a public code of laws known and approved by all the members, and for every infraction of which they are accountable, either to superior officers, as among Episcopalians, or, as among others, to some body or synod of acknowledged authority. By these safeguards, which collective wisdom has found necessary to impose on private fancy, the spirit of Jesuitism, which is inherent in our fallen nature, is so kept in abeyance, that the most offensive manifestations of it are capable of receiving a prompt and effectual check; and it certainly speaks well for such provisions, that the phrase "Protestant Jesuitism" has been till recently unknown. Of late years, however, a new order of things has arisen; extensive associations have been formed for the conduct of moral and religious enterprises, which are destitute of those safeguards which the frailty of human nature has been hitherto thought to require. The managers of these associations find themselves placed in a new position: they pledge themselves to the world for the accomplishment of great and good ends, but for the *means* of accomplishing these objects they are left, with a trifling qualification of the term, *wholly to their own discretion:* they devise their own measures, and frame their own rules, and are accountable for their conduct only to themselves. Now the argument of the author of "Protestant Jesuitism" is, as we understand it, that the temptations presented by this new and dangerous position are too strong for human nature to resist: the managers of such associations are gradually, and at first unconsciously, betrayed into the adoption of unworthy means for the attainment of their ends; that they *need* some *definite checks* by or to which they shall be made responsible, and that for the want of such checks they are, by an established law of human nature, led to further their objects by a course of *exaggeration* and *denunciation*, and other unworthy artifices. The assumed reply is, that the managers are responsible to public opinion, and the rejoinder, as we understand the argument, would be, that public opinion affords but a partial and insufficient check; first, because the managers of such associations are compelled, from their position, to aim to *lead* public opinion and not to *follow* it; and secondly, because when the association becomes sufficiently wealthy, the managers, by means of the press, agencies, and other appliances, have it in their power to disturb the regular and healthful action of public opinion, and create in the community a sort of moral epidemic, so that the public, or a majority of them, may be brought for awhile to *approve* principles which, with an unbiassed judgment, they would *condemn*. Such, we conceive, to be the argument of the work on Protestant Jesuitism, and in our judgment there is nothing inconsistent with the argument in the following positions:—

1. Men of pure and guileless character may be members of such associations without being conscious that any such tendency has ever been attributed to the associations, or without perceiving or allowing such a tendency when it is pointed out.

2. Men of pure character may continue, without any detraction from their purity, in such associations with a consciousness of the abuses to which they are liable, and with the resolution to quit them so soon as they shall, in their judgment, be perverted from their original object.

3. Men of generally pure character may be betrayed into the adoption of unworthy artifices for the attainment of the ends of the association whose affairs they manage, *without a distinct consciousness of their impropriety*, and by means of *self deception*.

4. Men who have been long self-deceived, and who have long justified to their conscience measures which are repugnant to the simplicity of Christian faith, are liable after awhile to throw off the mask, adopt and pursue measures which they cannot justify, and thus boldly set truth, virtue, and conscience at defiance.

From this view we suppose it to be apparent, that it is in the third class above specified to which "Protestant Jesuitism" is wholly confined: men of the two former classes have no more concern in the charge, than any of the other children of Adam; while the fourth class is the manifestation of Jesuitism proper, such as it is ordinarily believed to have become in the original society of Jesus. It must also be apparent, we think, to the meanest capacity, that the name of Bishop White has *nothing to do with the subject:* his having been the president of a Bible society no more proves the purity and safety of irresponsible associations, than his having been chaplain of Congress proves the purity of General Jackson's administration, (which, however, we do not mean to question,) or the excellence of all the civil governments that are, or ever shall be, on the face of the globe: the allusion to him is not more pertinent to repel the charge of Jesuitism from irresponsible associations, than would be a reference to the character of St. Paul or St. John to repel the charge of Jesuitism and idolatry from the Church of Rome. For what purpose, then, has the name of Bishop White been introduced?

We trust that we have now furnished the Editor of the Episcopal Recorder with materials from which he may frame an answer to his query: for as *he* had the honor of the question, we prefer that *he* should have the glory of the answer: for ourselves we cannot consent to connect the name of Bishop White with evils against which it was the business, and distinguishing glory of his life most effectually to guard, or with a class of character with which his upright and transparent soul had not the remotest affinity.

Right Use of the Scriptures.—"We should use the Scriptures," says the illustrious Robert Boyle, as quoted by a writer in the British Critic, "not as an arsenal, to be resorted to only for arms and weapons to defend party or defeat its enemies; but as a matchless temple, where we delight to be, to contemplate the beauty, the symmetry, and magnificence of the structure, and to increase our awe and excite our devotion to the Deity there preached and adored"

The Wreath.—The American Baptist has given a friendly notice of this little work. We thank the Editor for his praise, but still more for his censure, deeming, as we do, those features to be excellences which he specifies as objections. The work, it should be remembered, was designed for Episcopalians: and if this design is not indicated in the title-page, or preface, then the author of the following remarks has ground for just and strong censure, which we will cordially join him in inflicting; but if the design is indicated, as we presume it is,—for we have not the book at hand—then is there no reason for complaint. All that can be asked in such cases is to have things done fairly and openly: and let the denominational character of every book appear distinctly in its title-page. Any other course subjects both author and publisher to the suspicion of venal motives—of adopting an unworthy artifice, to procure purchasers for his book.

"While, however, we thus decidedly approve of the Wreath, in its general character, we regret to find that several of its articles, and these, too, some of the best of them, are not slightly tinged with sectarianism. We allude to episcopacy on pages 107, 108, 132–134, 183, and infant baptism, 166, 161. Under the character of 'The Boy who loved the Bible,' we are told that Timothy was ordained by St. Paul—was made a bishop of Ephesus, and 'had the charge of all the churches, and ministers, and people—as the Bishop of New York has charge of all the churches there, and confirms and ordains;' and that, 'ever since the apostles' time, there have been three orders of ministers in Christ's Church: bishops, priests, and deacons.' And again, in the otherwise good and well-told story of 'The Epileptic,' William Harris, the hero of it, is made to utter a eulogy on the Episcopal Church and its liturgy. And so, 'The Boy who wished to do right,' we are told, had parents who 'brought him to the church while an infant, that he might be dedicated to the service of his heavenly Father in the sacrament of baptism,' and afterward told him of 'his obligation—an obligation which had been acknowledged for him in baptism,' by his sponsors."

A Voice from the South-West.—The article under this heading, on our first page, we regard as one of the ablest which have ever appeared in our columns. And we wish to bestow no ambiguous praise; we not only admire the manly eloquence of the writer, and his chaste and nervous diction, but we subscribe, *ex animo*, to the soundness of his principles, and to his application of them. The author is unknown to us, and he expresses a doubt whether his article would be admissible: we beg to assure him that our columns are at his service, and that we believe, that a series of articles on the subject which he so eloquently discusses, would be of essential service to the Church. The author, it will be seen, admits that the principle of missions is one, *foreign and domestic* being merely relative terms in the application of it. This is right: the field is the world: let the sole inquiry be, what part of the field offers the promise of the most abundant harvest?

A Sermon, delivered in St. Ann's Church, Brooklyn, on Sunday following the celebration of our National Independence, 1836. By Benjamin C. Cutler, D. D., Rector. Published by request. New York: Protestant Episcopal Press, No. 28 Ann-street. 1836.

We are obliged to the author for a copy of this excellent discourse: an extract from which will be found on our last page.

The Literary.—We have received the first number of a journal with this title, and have been particularly pleased with the article which it contains on old authors, and which we have transferred to our columns.

A Failure.—Under this head, the Christian Watchman states that the Missionary Society of this Diocese, for want of $3,000, has been compelled to suspend its operations. Such an event, it was true, was anticipated, but we have every reason to believe that not only was that danger averted, but the Society was secured against its recurrence, by a single meeting, called at St. Thomas' Church. On this subject, however, we shall soon be able to speak with certainty.

A Sign of the Times.—We find the following interesting statement in a private letter from Ireland, published in the Southern Religious Telegraph. The author's name is not given, but as the facts are of a nature that preclude the possibility of mistake, and must therefore, if false, have been told by a dishonest person, the presumption is in favor of their truth:

"Apropos, a very great number of the Romish priests are abjuring the Church of Rome. Some have become ministers of the Establishment, and write and preach with great cleverness and piety,—others, (the far greater number) have raised money by subscription, and are building houses of worship distinct from *that*, and numbers of their original Papist congregations follow them where they preach until these are built, when they will become members of those churches; they *reject the worship of saints, the Virgin, and prayers and masses for the dead, in short all the errors of Popery, and read and teach the Bible.* In one instance, where uncle and nephew have been the priests, the number of followers is said to be over three hundred."

An Honest Opinion.—A clergyman of Pennsylvania writes to a friend in this city: "What do I think of 'Protestant Jesuitism?' I thank God for its publication; it was greatly needed, and will do extensive good. The author speaks the sentiments of thousands who are afraid to speak out, lest they should be proscribed as the enemies of all godliness. The public mind is in a state of preparation for such a work, and it only wants its secret thoughts to be proclaimed, and have currency given to them, by such a work as this, to act in the premises, and shake off the chains of that spiritual despotism in which it is bound."

The late Foreign Secretary.—The reader will be pleased with the manner in which Dr. Milnor concludes his last official communication to the Foreign Committee of the Board of Missions.

"This being the last official communication which it will be my duty to submit to the Committee, I avail myself of the opportunity of tendering them my sincere and heartfelt thanks for the generous indulgence uniformly shown me, and the constant co-operation and judicious counsels by which my labors have been aided and sustained. Not a single incident has occurred, during my anxious yet delightful connexion with the Committee, which has given me the least cause of complaint; and I relinquish my duties with increased respect and affection for each of its members. I am sensible that I have not done as much, nor done what I have as well, as the noble cause committed to our trust merits, and would have received from an abler incumbent of the office with which I have been so undeservedly honored. I have, however, the pleasing consciousness of having done what I could; and it will add to my satisfaction, if I shall have proved, in any degree, to have met your wishes and expectations.

I pray that the blessing of God may rest on all your future labors, and that my excellent friend, who, in the providence of God, has been called to succeed me, may receive from you the same friendship and assistance which has been so liberally extended to me."

Rev. W. F. Walker's School.—The advertisement of this gentleman will be found in another column: we wish him all success, and have no doubt that his school will prove perfectly satisfactory to all parents and guardians who may give it a trial.

Episcopal Acts of the Bishop of this Diocese.—On Wednesday, November 23, the Bishop of this Diocese laid the corner-stone of Christ Church, Tarrytown, Westchester county. The address was delivered by the Rev. William Creighton, D. D., the rector of the parish. The Rev. Alexander H. Crosby, of Yonkers, and the Rev. Edward N. Mead, of Sing Sing, were also present.

On Advent Sunday, November 27, the Bishop of this Diocese held an ordination in Trinity Church, Brooklyn, when the Rev. Daniel V. M. Johnson, Deacon, the minister of the parish, was admitted to the holy order of Priests. Morning prayer was read by the Rev. Evan M. Johnson, rector of St John's Church, who also presented the candidate; and the sermon preached by the Bishop. The Rev. Edmund Embury, of this city, was also present, and assisted in the laying on of hands.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn.*

Fourth Sunday in Advent, Dec 18, French Church Du St. Esprit, *New York.*

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 19, St. Clement's Church.

Clerical Change.—The Rev. John A. Vaughan, Secretary and General Agent of the Foreign Committee of the Board of Missions, having removed to this diocese with a letter of dismission from that of Massachusetts, and been here received, has changed accordingly his canonical residence.

Ordination.—Mr Thomas Atkinson, jun., of Lunenburg county, Virginia, was ordained Deacon, in Christ Church, Norfolk, on Friday evening, the 18th of November, by the Right Rev. William Meade.

We learn that Mr. Atkinson has been called to be the assistant minister of the church in which he was ordained, and that he will immediately enter upon the duties of his office.—*Southern Churchman.*

We were shown (says the N. Y. Courier,) a few days since, a beautiful model, by Ball Hughes, intended for the proposed monument of the late Bishop White, about to be erected in Philadelphia. It represents the venerable prelate in the act of confirming a young female, whose figure is beautifully meek; while that of the Bishop stands remarkably firm and well, with all the dignity and mildness, which were so peculiarly the characteristics of that truly good man.

Southern Churchman.

From the British Magazine.

Church of England School at Liverpool.—September 5. This morning a good deal of interest was created by the ceremony of laying the foundation-stone of a new school attached to the Church of England, caused by a difference between the clergymen of the Establishment and members of the new town council, on the subject of the introduction of the Irish system of education into the public schools of the former. When the council determined upon adopting the Irish system of education into their schools, a meeting was called at the Amphitheatre, and a public subscription was entered into, which, in a few weeks, amounted to the large sum of £10,000, for the purpose of founding new schools. This occurred about ten weeks ago. The assemblage which congregated to witness the proceedings amounted to 20,000.

"That system," said one of the speakers on the occasion, "might suit the peculiar circumstances of Ireland, and might be found to work well. It was a kind of compromise entered into between Protestant, Presbyterian, and Catholic, in order to bring the children of their respective modes of worship harmoniously together. But the Bible was sacrificed for the purpose of producing this result. The Irish system had been introduced into this town, where it was not wanted, where it did not apply, and therefore he could not help saying, that, so long as that system continued in operation, the Bible was virtually excluded from the schools of the corporation. The march of intellect, as it had been called, was progressing with giant strides; but while educating the people, he trusted they would never permit a spurious philosophy to interfere with the word of God. After a few other observations, the reverend gentleman concluded, by hoping that God would prosper their undertaking, after which the ceremony of laying the stone was gone through by the reverend gentleman, and shortly after the meeting separated."—*Cambridge Chronicle.*

Earl Grey has presented to the parochial church of Howick a new and valuable organ.

Norham church is about to undergo considerable enlargement, being found much too small for the congregation. The cost is to be defrayed by subscription, to which all classes of the parishioners are readily contributing. Even mechanics and laborers, who could not well spare pecuniary contributions, have yet put down their names for so many days' work each, in their respective departments.—*Berwick Warder.*

Bishop Ryder's Church.—At the meeting of subscribers held on Wednesday, September 7, at the Bluecoat School, Birmingham, it was stated that the amount of subscriptions of which the secretaries had been apprised, up to that time, was 1828*l.* 1*s.* 7*d.*, of which 140*l.* and upward was from the Diocese of Gloucester. The report also announced to the subscribers the offer made by a lady, through the Rev. Wm. Marsh, to subscribe 1500*l.*, on the condition that the patronage of the church should be placed in such hands as the party offering the sum should direct. The subscribers present expressed their concurrence in this proposal. The report also mentioned the grant of a site by the governors of a Free Grammar School, and the expectation of aid from the Diocesan Church Building Society.—*Worcester Guardian.*

The chapel in Castle-street, Reading, recently occupied by the Rev. James Sherman, was opened on Thursday evening as a chapel of ease to St Mary's Church. The Rev. P French read the evening service, and a sermon was preached by the Rev. W. Marsh, M. A., of Birmingham, from Isaiah liii. 11. Most of our readers know that this chapel was erected by the followers of the late Hon. and Rev. W. Cadogan. They retained the liturgical service of the Church, and always manifested a warm attachment to her discipline. An union with the Establishment had long been desired, but it was not until the recent vacancy found practicable. We understand that a permanent incumbent will shortly be engaged: that he will be an efficient and able clergyman cannot be doubted.—*Berkshire Chronicle.*

Distressing Providence.—A most interesting little girl, about eight years of age, the daughter of Mr. Joseph A Royal, of Goochland county a few days since, died under circumstances of a painful nature. The event to which we allude is well calculated to teach parents and children a most impressive lesson, not merely as to caution, but to the one, that there are duties of religion which they owe to their children, and consolations which they will surely need, which religion only can afford them; and to the other, that they may suddenly die and need new hearts and a preparation for death, although they are only little children. The little girl of whom we have spoken was in one of the upper rooms of her father's house, where her clothes caught fire—she ran in pursuit of her mother and other members of the family, but could not find them; and after running from room to room, enveloped in the flame, fell upon the floor, vainly struggling with the consuming element. She was so badly burnt before assistance could be procured, that she expired the succeeding night. Bishop Meade, we are informed, made an impressive address at the conclusion of a sermon delivered on the same day at Goochland court-house, in which he endeavored to improve the event, and subsequently united the afflicted family, where "a room of sympathizing friends joined him in prayer." We cannot but offer the prayer that they may feel the comfort which a parent's heart so much needs under such painful circumstances, and that better wish, that the spiritual influences of this monition may be great, salutary, and durable.—*Southern Churchman.*

Ashmolean Society. May 20.—The President in the chair. Dr. Buckland communicated to the Society a notice on some very curious recent discoveries of fossil footsteps of unknown quadrupeds, in the new red sandstone of Saxony, and of fossil birds in sandstone of the same formation, in the valley of Connecticut. In the year 1834, similar tracks of at least four species of quadrupeds were discovered in the sandstone quarries of Hesseberg, near Hildburghausen. Some of these appear to be referable to tortoises, and to a small web-footed reptile. No bones of any of the animals that made these footsteps have yet been found. Another discovery of fossil footsteps has still more recently been made by Professor Hitchcock, in the new red sandstone of the valley of Connecticut. The most remarkable among these footsteps are those of a gigantic bird, twice the size of an ostrich, whose foot measured fifteen inches in length, exclusive of a large claw measuring two inches. The most frequent distance of these larger footsteps from one another is four feet; sometimes they are six feet asunder.

Professor Powell afterward gave a short account of the progress of his researches in Light.—*Abridged from the Oxford Herald.*

Bishop Meade.—We are informed that Bishop Meade has resigned the rectorship of Christ Church, in the Borough of Norfolk. The Rev. Martin P. Parks, late assistant minister of the same church, has unanimously been elected the rector thereof, with authority to employ an assistant, and it is understood that a gentleman about to be ordained, and believed to be well qualified for the situation, will be appointed.

It is the intention of Bishop Meade to decline any parochial charge, and to devote himself to the Diocese at large. This determination on the part of the Bishop cannot but be regarded as promising much to advance the prosperity of this Diocese, to which Bishop Moore is allowed, by his age and infirmities, to give but partial attention.

NOTICES.

The Secretary and General Agent of the Foreign Committee of the Board of Missions will preach at St John's Chapel, on Sunday morning next, when a collection will be taken up in aid of the Foreign Missions of the Church.

FRENCH EPISCOPAL CHURCH DU ST. ESPRIT.

The afternoon service in this church will hereafter commence at 3 *o'clock*, and be continued at that hour until further notice.

December 3, 1836.

THIRD MISSION STATION.

The missionary of this station informs the benefactors of the sick and the needy, that his means for their relief are entirely exhausted. Applications are becoming frequent, and some of them are extreme cases. These are likely to increase with the increasing severity of winter. The missionary need not inquire what he shall do without the power to alleviate the miseries which will be pressed upon his notice. He has heretofore found it sufficient to state the want, and it has been cheerfully met by the benevolent of this city. Donations in money, or clothing of any description, will be thankfully received, if left at Swords & Stanford, or the Episcopal Press in Ann-street, or addressed to the missionary.

E. B. Kellogg, 401 *Hudson-street.*

New York, November 28, 1836.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

From Henry Ibbotson, Esq., being an instalment of his contribution at Ascension Church, in March last, 25 00—By the hands of R. Dyson, Esq., from a parishioner in the Church of the Ascension, for foreign missions, 20 00—From Mr. Fitz H. Davis, for the African mission, 3 00. Total, $48.

Dec. 1, 1836. Henry Cary, *Treasurer.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.,

From subscribers, 34 00—Donors, 6 00—Rev. James W. Cooke, to constitute himself a life member, 15 00.

Total, $55 00.

Wm. H. Townsend, *Treasurer,*

Dec. 1, 1836. 166 Barrow-street, and Bank of America.

ACKNOWLEDGMENT.

The Librarian of the Missionary Association of the General Theological Seminary thankfully acknowledges the receipt of the following valuable donations:—

From John Pintard, L.L. D., Protestant Jesuitism—Drelincourt on Death—Alden's missions among the Senecas and Munsees—Report of the British and Foreign Bible Society, for 1836, 2 copies—Report of the American Bible Society, for 1824—Report of the American Bible Society, for 1825, 2 copies—Sundry Pamphlets—Chronologie Figuree pour l'intelligence de le histoire des revolutions monarchiques—From Harper & Brothers, through Dr Pintard, Protestant Jesuitism—From Rev. Dr. Robertson of Syra—The New Testament in the modern Greek dialect, London edition—The publications of the American press in Greece, 10 vols.

Wm. Payne, *Librarian.*

THIRD MISSION STATION.

The subscriber, as missionary, thankfully acknowledges a donation for the Sunday schools of the third missionary station, from J. F. S., Esq., by the hands of J. N. Stanford, 25 00; also from the offerings of St. Clement's Church, 5 00.

E. B. Kellogg, Missionary,

New York, Dec. 1, 1836. 401 Hudson-street.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $20 from Mrs. Charles March, for the benefit of the Daily Infant School of the mission Church of the Epiphany; and $25 from J. F. S., Esq., by Swords, Stanford & Co., for the Sunday schools of said church.

Lot Jones, 192 Allen-street.

Dec. 1, 1836.

P. S. He also deems it his duty to inform the friends of the city mission, that daily applications are made to him by the sick and destitute; for whose relief the limited means at his disposal are entirely inadequate. Any offerings in their behalf left to his address, at Swords, Stanford & Co., 152 Broadway, or at the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

L. J.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 1st, from the following persons, viz.

Rev. P. Teller Babbit, *with remit.*—Rev. Dr. De Lancey—Chauncey Morse—Postmaster, Rochester—E. Rundlett—Postmaster, Delhi—E. H. Pease, *with remit. note*—Postmaster, Baltimore—C. P. Mallet—Rev. J. McCarty—Postmaster, Norwich—Rev. D. Babcock—L. Shattock—V. Harrington—W. S. Harper.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Rochester—Rev. P. P. Irving—Thomas O. Demill—Postmaster, Portland, Me.—Rev. A. Medes—Charles Stimpson, jun.,—Rev. R. W. Harris—A. Hyde, *with remit.*

SCHOOL.

The Rev. W. F. Walker having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms*, for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.

Troy, Nov. 29, 1836. W. F. Walker.

TEACHER WANTED.

A competent teacher is wanted to take charge of the select school of St. Paul's Church, Hoboken. Application may be made to either of the undersigned.

John M. Ward,
Abraham L. Van Boskerck.

CHRISTMAS PRESENTS.

The Christian Keepsake, Biblical Annual, by the Rev. Thomas H. Horne, D.D., just received from London; and also a quantity of Religious Souvenirs for 1837, for sale at the Depository of the Episcopal Sunday School Union, 28 Ann-street
3t.

STEEL PENS.

A large and splendid assortment of steel pens just opened, and for sale by the Episcopal Sunday School Union, 28 Ann-street.
3t.

Thanksgiving.

PSALM CVII.

O give thanks unto the Lord, for *he is* good:
For his mercy endureth for ever.
Let the redeem'd of the Lord say *so*,
Whom he hath redeem'd from the hand of the enemy;
And gather'd them out of the lands,
From the east, and from the west,
From the north, and from the south.

They wander'd in the wilderness in a solitary way:
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he deliver'd them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebell'd against the words of God,
And contemn'd the counsel of the Most High;
Therefore he brought down their heart with labor:
They fell down, and there was none to help.
Then they cried unto the Lord in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools, because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sent his word and heal'd them,
And deliver'd them from their destruction.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.

They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven,
They go down again to the depths:
There soul is melted, because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then they are glad because they be quiet;
So he bringeth them down unto their desired haven.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.

He turneth rivers into a wilderness,
And the water-springs into dry ground;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water,
And dry ground into water-springs.
And there he maketh the hungry to dwell,
That they may prepare a city for habitation;
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.
Again, they are minish'd and brought low
Through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, where there is no way.
Yet he setteth the poor on high from affliction,
And maketh him families like a flock.
The righteous shall see it, and rejoice:
And all iniquity shall stop her mouth.
Whoso is wise, and will observe these things,
Even they shall understand the loving-kindness of the Lord.

From the Literary.

THE OLD PROSE WRITERS.

A recurrence to the rich sources of thought, in the old Elizabethan and early writers, may be considered a chief feature in the opening literature of the day. The habit is at least harmless, and may, in connexion with the spirit of modern letters, be taken as an evidence of present taste, and an earnest of future benefit. The chief departments of English literature have been already filled, so that, arguing from the precedents of other languages, we may cease to look longer for original models of greatness in our own. We may, indeed, be content. For us a Shakspeare and a Milton have sung; a Bacon, a Berkeley, and a Locke have written in philosophy; and we have a numerous class of eminent authors, whose names, were they lost, could be supplied from no other literature. But all this has been; and we have now reached a period in which the most the writer can attain to is, to gather carefully the fragments of genius, and fertilize the poverty of modern invention from the copious streams of his great progenitors. In view of this, the study of the old prose writers must be attended with the happiest effects. When we can no longer worship nature, when the early age of invention has gone by, we may be fortunate to retire into such noble oratories to prepare for the polished period of taste. The humble worshipper, content with this not inferior excellence, will find his devotion rewarded by the opening to him of many a sealed vision. He has left, it is true, the broad stream, the noble cataract, and the verdant hillside, but has retired to a world more adapted to his capacity. The shady walks, amid tall ancestral trees, have given place to Gothic ranges of pillared aisles. The inspiration that formerly waited upon the frequenter of groves and mountains, now is to be found in the convenience of the library, where great authors, if not sometimes created, have ever been nurtured and matured.

It is not sought to undervalue genius. The truth we are urging is not a new one, for it is drawn from the wisdom of the past. It only asserts the effect of great minds in literature upon succeeding efforts in that literature. The early authors of a nation have drawn the closest from the original sources of thought. Unlike science, the perfection of literature is not progressive. Great writers have generally appeared the earliest.

Thus, the strong and vigorous thinkers among our early authors richly merit our attention. They were the great high-priests of nature, who drank immediately from her inspiration. They lived in an age when the more pointed features of thought and manners were not smoothed into undistinguished propriety, as in the sober decencies of the present; when men felt warmly to express themselves strongly; when, during the great revolutions of mind that were going on with the opening of the Reformation, and through the scenes of the commonwealth, the age was independent, not from choice, but necessity. A new impulse had been given to the human soul. Men weighed their past attainments, and panted for the future. Religion was no longer taken on trust from the ignorance of the cloister, nor science listened to from the dogmatists of the schools. Both were freely challenged. Truth was again sought and followed. Moral and intellectual liberty were no longer names. Philosophy was once more seen in the world, and man was free.

It is something to be present at the first movements of this new-born right. It is a privilege to survey the circle of knowledge with Bacon, and anticipate its extension; to seek with Milton for "the mangled limbs of truth," or to assert the claims of letters in the sweet sentences of Sidney. It is well to moralize with Hall, or raise the fancy with the imagination of Taylor; to warm the flame of piety with Herbert, or be jested into seriousness by the points of Fuller; to exult in the holy-day conceits of this "courtly and splendid world" with the rising dignity of Browne, or smile in sorrow over its withering anatomy in Burton; to catch soft glimpses of country scenes in the simple quiet of Walton, or tread the old streets of London with the characters of De Foe. Now a stirring old version of Plutarch, or a translated moral from Montaigne; then a good old Spanish novel, in a hearty old English dress, like Guzman, or Lazarillo; or again, the unschooled eloquence of Latimer, or the royal pedantry of James.

Such is the field of our prose writers, from Sir Thomas Moore to Clarendon and De Foe, and no one need regret his introduction into such company.

A more regular, but still very general, sketch of the progress of our prose literature may aid in the proper appreciation of the subject. The annals of our letters offer little to the anxious student before the age of Elizabeth. Early, indeed, Wickliffe and Chaucer, in the fourteenth century, had opened up the sources of English prose. To the translation of the Bible, by the former of these, our present version seems largely indebted for its character of nervous strength and simplicity. The poetry of Chaucer has cast his prose into the shade; yet he should be remembered as the early translator of Boëthius. Mandeville, too, then interested that age of gaping credulity in a goodly volume of the vernacular, with his tales

> "Of the cannibals that each other eat,
> The Anthropophagi, and men whose heads
> Do grow beneath their shoulders."

A few scanty productions carry us over a long period to the time of Henry VIII., when we find an improvement of style and expression, which, with the writings of the next succeeding reigns, gradually led the way to the Augustan elegance of Addison and Goldsmith. The more immediate precursor of this finished school was Dryden, who has incidentally shown, in his prefaces, a strength and purity of expression in prose not unworthy of his vigor in verse. The felicity of Dryden is singular, in that he prepared the elegant couplet of Pope, and the polished sentences of Addison. Classic elegance, of whatever language, must form the standard character of the literature. For this, were there no other excellence, the wits of Queen Anne are worthy of every attention: but to secure a higher merit than that of style; to recruit exhausted invention, or think nobly with great minds, resort must be had to an earlier period. The manly vigor and independence of thought in the writers of the seventeenth century claim for them our earnest devotion. The periods of Steele or Addison may please the sense, but the intellect of Bacon and Milton will task the mind.

English prose, in our rapid sketch, has now reached its last stage, the present period of general excellence. So well has it improved by the previous models, that it offers little for censure; all is good alike. One chief distinction remains—they that would write for posterity must write elegantly, and rally round the genuine classic models.

Of the above periods, the most faulty is the early one of Elizabeth and James. Pedantry and conceit, it must be allowed, had then usurped the province of taste and simplicity. These features need not be misstated. An indiscriminate praise of all that is old in our literature has done much to discredit what is really good. This age was marked by peculiar defects; perhaps essential to the time, but yet constituting unalleviated blemishes. To seek to revive many works of that period is to struggle in vain against nature. We are well told, by one of the purest writers of the present day,* that "happily, indeed, the task of pressing indiff'rent authors on the public attention is a fruitless one. They may be dug up from oblivion, but life cannot be put into their reputations. 'Can these bones live?' Nature will have her course, and dull books be forgotten, in spite of bibliography." This, let it be remarked, does not confound the really great writers with the worthless. It is the task of criticism to preserve the distinction, and guide the just reins of taste and opinion. We may relinquish the wire-drawn subtleties of the courtly Arcadia, while we admire the purity and eloquence of the "Defence of Poetry," by Sidney. We may draw a line between Quarles and Fuller. We may part with the affectations of Felltham, and not lose the earnestness of Taylor. There is constant occasion for this discrimination throughout the whole period of the seventeenth century, at the close of which we may fairly resign ourselves to the moderns. Writers are old no longer.

If it be asked what merit there may be in these old worthies that we have so liberally talked of, (at the risk of pedantry,) we have no other argument than to take down a volume, and suffer them to speak for themselves. If their own voice be not recognised, proclaiming "a present deity," any thing we might offer would be in vain. But their voice will be heard. It is a sound of power and strength on every subject within the wide circle of art or science. It embraces the knowledge of things past, and reaches forward with the augury of things to come. It proposes themes for man, the immortal here and hereafter. It is coextensive with humanity: fails not in its highest aspiration, nor deserts its merest infirmity. Nowhere in the whole range of authorship do we meet with a stricter moral sense; nowhere with a more striking independence of mind. To freshness of thought and feeling, the early hope of life, the young flowers of fancy and imagination attend the morning of our literature. Such is the spirit that illustrates the subjects of those old writers; subjects best embraced in the words of one of the noblest. It is Milton, who solemnly proposes, "Whatsoever in religion is holy and sublime, in virtue amiable or grave; whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within—all these things with a solid and treatable smoothness to point out and describe."

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* Campbell—Essay on English Poetry.

GOOD COUNSEL.

Let all your opinions in religion be taken solely from the holy Scriptures. This practice cost the martyrs in all ages their lives; but in our happy days we enjoy the privilege of making the blessed word of God our only guide.

Hannah More.

From the Christian Witness.

ATTEMPT, IN THE REIGN OF LOUIS XIV. TO EFFECT A UNION BETWEEN THE ROMAN CATHOLIC CHURCH AND THE LUTHERAN CHURCHES.

It appears that, toward the seventeenth century, the Emperor Leopold, and several sovereign princes in Germany, conceived a project of reuniting the Roman Catholic and Lutheran Churches. The Duke of Brunswick, who had recently embraced the Catholic religion, and published his "*Fifty Reasons*" for his conversion, once a popular work of controversy, and the Duke of Hanover, the father of our George I., were the original promoters of the attempt. It was generally approved, and the mention of it, at the diet of the empire, favorably received. Some communications respecting it took place between the Emperor and the ducal princes: and with their acquiescence, several conferences were held between certain distinguished Catholic and Protestant divines. In these, the Bishop of Neustadt and Molanus, the Abbot of Lokkum, took the lead. The first had been consecrated Bishop of Tina, in Bosnia, then under the dominion of the Turks, with ordinary jurisdiction over some parts of the Turkish territories. His conduct had recommended him to Innocent XI.; and that Pope had directed him to visit the Protestant states in Germany, and inform him of their actual dispositions in regard to the Church of Rome. In consequence of this mission, he became known to the Emperor, who appointed him to the See of Neustadt, in the neighborhood of Vienna. Molanus was director of the Protestant churches and consistories of Hanover. Both of them were admirably calculated for the office intended for them on this occasion. Each possessed the confidence of his own party, and was esteemed by the other: each was profoundly versed in the matters in dispute: each possessed good sense, moderation, and conciliating manners: each had the success of the business at heart, with a fixed purpose that nothing but a real difference on some essential article of doctrine should frustrate the project.

The effect of the first conferences was so promising, that the Emperor and the two princes resolved that they should be conducted in a manner more regular, and more likely to bring their object to a conclusion. With this view, the business was formally intrusted, by both the princes, to Molanus alone; and the Emperor published a rescript, dated the 20th March, 1691, by which he gave the Bishop of Neustadt full authority to treat, on all matters of religion, with the states, communities, and individuals of the empire; reserving to the ecclesiastical and imperial powers the right to confirm the acts of the Bishop, as they should judge advisable. Under these auspicious circumstances began the conferences between the Bishop of Neustadt and Molanus.

But before the events which we have mentioned took place, a correspondence on the subject of a general reunion between Catholics and Protestants had been carried on for some time between Pelisson and Leibniz. The former held a considerable rank among the French writers who illustrated the reign of Louis XIV., the latter was eminently distinguished in the literary world. In the exact sciences, he was inferior to Newton only; in metaphysics he had no superior; in general learning he had scarcely a rival. He had recommended himself to the Brunswick family by three volumes which he had recently published on the antiquities of that illustrious house; and was then engaged in the investigation of its Italian descent, and its early German shoots. The result, under the title of *Origines Guelphicæ*, was published after his decease, by Scheidius, and is considered a perfect model of genealogical history. Leibniz was also thoroughly conversant in the theological disputes of the times, and in all the questions of dogma, or history which enter into them.

His correspondence with Pelisson came to the knowledge of Louisa, Princess Palatine, and Abbess of Maubrusson. She was a daughter of Frederick, the Elector, and Count Palatine of the Rhine, and a sister to the Duchess of Hanover. In early life, she had been converted to the Catholic religion, and had the conversion of her sister very much at heart. With this view, she sent to her the correspondence between Leibniz and Pelisson, and received from her an account of what was passing between the Bishop of Neustadt and Molanus. Both the ladies were anxious to promote the measure, and requested that Bossuet should take the leading part on the side of the Catholics. This was mentioned to Louis XIV., and had his approbation. The Emperor, the Duke of Brunswick, the Duke of Hanover, and the Princesses, by all of whom Bossuet was personally esteemed, equally approved it; and it was finally settled that Bossuet and Leibniz should be joined to the Bishop of Neustadt and Molanus; and that the correspondence with Bossuet should pass through the hands of Madame de Brinon, who acted as secretary to the Abbess of Maubrusson, and is celebrated by the writers of the time for her wit and dexterity in business. Thus the matter assumed a still more regular form; and much was expected from the acknowledged talents, learning, and moderation of the actors and their patrons.

The conferences between the Bishop of Neustadt and Molanus continued for seven months, and ended in the agreeing on twelve articles, to serve for the basis of the discussion of the terms of the reunion.

The Bishop of Neustadt communicated these articles to Bossuet. He seems to have approved them generally; but to have thought that some alteration was advisable. This being mentioned to Molanus, he published his *Cogitationes Privatæ*, a profound and conciliating dissertation. It suggested, that during the discussion of the points in dispute between the Churches, there should be an ecclesiastical communion between them;—the Lutherans acknowledging the Pope as the first of bishops, in order of dignity;—the Church of Rome receiving the Lutherans as her children, without exacting from them any retraction of their alleged errors, or any renunciation of the articles in their creed, condemned by the Council of Trent. The anathemas of that Council were to be suspended, and the Protestants to have a deliberate voice. But the sentence of the Council was to be definitive; and, meantime, the members of the two parties were to treat each other as brethren, whose errors, however great, were to be tolerated from motives of peace, and in consideration of their engagements to abandon them, should the Council pronounce against them. To show the probability of a final accommodation, Molanus notices, in his dissertation, several points in which one party imputed to the other errors not justly chargeable on them; several on which they disputed, merely for want of rightly understanding each other, and several in which the dispute was only of words.

It appears that the Bishop of Neustadt communicated this dissertation to Bossuet, and that Bossuet was delighted with the good sense, candor, and true spirit of conciliation which it displayed. He frequently, and always in terms of the highest praise, mentions the author in his letters. His own language was equally moderate and conciliating. "The Council of Trent," he says, in one of his letters, "is our stay; but we shall not use it to prejudice the cause. This would be, to take for granted what is in dispute between us. We shall deal more fairly with our opponents. We shall make the Council serve for a statement and explanation of our doctrines. Thus, we shall come to an explanation on those points in which either of us imputes to the other what he does not believe, and in which we dispute, only because we misconceive each other. This may lead us far; for the Abbot of Lokkum has actually conciliated the points, so essential, of justification and the eucharist; and nothing is wanting, on that side, but to get his sentiments admitted. Why should we not hope to conclude, in the same manner, disputes less difficult, and of less importance?"

With these rational and conciliatory dispositions, Bossuet and Molanus proceeded. But, after this stage of the business, Molanus disappears, and Leibniz comes on the scene.

A letter, written by Bossuet to M. de Brinon, having been communicated by her to Leibniz, opened the correspondence between these two great men. In this letter, Bossuet declared explicitly that the Church of Rome was ready to make concessions on points of discipline, and to explain doctrines, but would make no concession in respect to defined articles of faith; and, in particular, would make no such concession, in respect to any which had been defined by the Council of Trent. Leibniz's letter to M. de Brinon, in answer to this communication, is very important. He expresses himself in these terms: "The Bishop of Meaux says, 1st, that the project delivered to the Bishop of Neustadt does not appear to him quite sufficient; 2dly, that it is, nevertheless, very useful, as every thing must have its beginning; 3dly, that Rome will never relax from any point of doctrine defined by the Church, and cannot capitulate in respect to any such article; 4thly, that the doctrine defined in the Council of Trent is received in and out of France, by all Roman Catholics; 5thly, that satisfaction may be given to Protestants, in respect to certain points of discipline, or in the way of explanation, and that this had been already done in a useful manner, in some points, mentioned in the project of the Bishop of Neustadt. These are the material propositions in the letter of the Bishop of Meaux; and I believe all these propositions true. Neither the Bishop of Neustadt, nor those who negotiated with him, make any opposition to them. There is nothing in them which is not conformable to the sentiments of those persons. The third, in particular, which might be thought an obstacle to the projects of accommodation, could not be unknown to them. One may even say, that they built upon it."

From Dr. Cutler's Sermon.

OBSERVANCE OF THE SABBATH.

The sabbath is to be kept holy, as upon its observance the favor of God depends.

If we are permitted to judge of the value of a divine law by the manifest and visible rewards and punishments which follow its observance or neglect, a very high regard will be attached to that command of which we speak.

The provision, Thou shalt do no manner of work, may seem at first only to regard man; but obedience to it is productive of glory to God. It is a public acknowledgment of the existence and government of God; it furnishes a simple and universal badge or mark of true godliness; and it involves an act of self-denial—the best evidence of man's regard. Temporal blessings are promised, and do descend upon those people who acknowledge and observe this day as holy. The Prophet Isaiah, already quoted, declared that those who made the sabbath a delight should be exalted to the high places of the earth. And as we cast our eyes over the nations, which of all are, at this moment, exalted to the high places of the earth? Whose flag—the representative of national power and influence—waves more triumphantly in every wind, than that under which our ancestors crossed the deep, and that under which we so happily dwell? It is hazarding nothing to say, that nowhere on the face of the earth is the task of human labor so universally completed in six days as in England and in the United States. Nowhere are the people so universally set free, one day in seven, as in these two nations; nowhere is there an opportunity so universally offered and embraced to worship God, and to be instructed in his word, as in these two kindred and Christian nations.

On the contrary, where we have observed and lamented the desecration of this holy day, has not a frowning Providence manifestly visited the spot with judgments? What civilized nation is that which has been agitated and convulsed now for fifty years, while our own happy people have been sitting in peace under their own "vine and fig tree?" What nation is that which has experienced revolution after revolution—has risen from anarchy up to tyranny, and descended from tyranny to anarchy again, passing through every intermediate kind of rule? It has been well said, "Take the Bible away from a nation, and you may expect six revolutions in fifty years:" and what an amount of wretchedness must have been experienced during all these convulsions among thirty millions of people!

If we ascend from modern to ancient times, will not history still bear record to the wrath of God upon the violation of the sabbath? Of no ancient nation have we a fuller history than of the Israelites. It was this nation which first received and enjoyed the blessing of the holy sabbath. To them was committed the law which regulated its observance: and a peculiar exemption from labor for forty years afforded a most favorable opportunity for establishing by their example, as well as precept, the observance of this holy day. But the possession of great privileges proved of little advantage to this people. Amidst all their miraculous blessings, they violated the command respecting the sabbath, and became obnoxious to the wrath of God. The Spirit of God pronounced sentence upon their rebellion. "My sabbaths they greatly polluted: then I said, I will pour out my fury upon them." The history of this people, from this time to the destruction of their capital city, is a most impressive exhibition of the evil of sin, and will ever remain a warning to the world, that "the way of transgressors is hard."

It is no vain conjecture that one of the flagrant sins of the world before the flood was breaking, and in time obliterating, the sabbath-day; a natural consequence of which was, that the "wickedness of man became great in the earth," and that "every imagination of the thought of his heart was only evil continually." Hence, when God was sending out those who should be his peculiar people, he gives them in charge to "remember the sabbath-day," as if by those who had lived before them it had been forgotten.

From what has been said, it is evident that every thing dear to us as a people depends upon the right observance of this holy day. With the rest of the seventh portion of time is connected the happiness of the people, the administration of justice, the safety of life and property, the favor of God, and, as a consequence, the "honor and welfare of this nation." The future existence or destruction of the nation lies before us. The observance or the violation of the sabbath is the road to each. With what earnestness, then, should every citizen regard the observance of the sabbath as the very corner-stone of our existence. I speak to the wisest, not as ignorant of this truth, but as requiring to be reminded of it; and to the rising generation, as those who are to be taught and impressed with the importance of it. The happiness and safety of a nation depend upon the proper observance of this holy day.

This is true of every nation, but eminently so of this. We have no political principles, no form of government, which can stand by its own weight. The government of this country is entirely dependent upon public sentiment: as much so as a ship is dependent upon the pressure and support of the element in which it floats. Public sentiment is the element in which we exist as a nation. To this mighty power every member of society contributes. No man is so high as to be alone its controller, and no man is so low as not to be capable of imparting something to this influence. Although the sabbath may be viewed as a national institution, its observance must depend upon individual faith and obedience. Every person—man or woman—is able to contribute to the support or to the destruction of the sabbath, and, therefore, to the support or to the destruction of his country.

Here is a high and solemn duty which is, as it should be, committed into the hands of every man in the land. Religion and morality cannot in this country be reached by the laws: on this business the whole country must legislate. Every man and woman here has a voice and a vote.

As observers of the sabbath, we have risen to a height of national prosperity, which, considered in all its details, has never been before witnessed on the earth. Sixty years have our national religion and national prosperity existed in connection; and what God has joined together let no man put asunder. That this hallowed union will continue to the close of the present century yet remains uncertain. A deep and deadly hatred to all religion and morality now exists, and has taken root in this land. Powerful and systematic plans are at work to destroy every vestige of religion among us; and if this be connected with our prosperity, to destroy every vestige of our national prosperity. "There are among us many to whom, from natural unhappiness of mind, or from less venial causes, order will be imprisonment, and peace a torture; many who sicken to see the gallant vessel riding securely at anchor, or flying before the favoring gale, and who long for an adverse blast to dash her on the reef, that while the crew perish in the waters, they may pillage the wreck."

From the Church Advocate.

THE CHRISTIAN MINISTER.

The following eloquent and fervid sentiments respecting the dignity and worth of the Christian ministry, are deserving of a better fate than they will probably experience in an obscure little book. A place is accordingly solicited for them in the Advocate, with the hope that other papers will notice them:—"An ambassador for Christ! Oh, Sir, I am aware that there are men, and even men accounting themselves Christians, who consider the clerical profession as low and degrading; who can see nothing very honorable nor interesting in the work of a gospel minister. I know there are fathers who would think their sons humbled and sunk in reputation, if they became preachers and pastors. I know there are mothers who would think their darlings had stooped to a mean condition and a servile station, if they chose our profession. I envy not the greatness of such persons. I am sure they can know but little of the character of our Saviour, and little of the worth of immortal souls.

As for me, I know of no employment more useful, more interesting, more delightful, and more noble. A faithful minister's life is not a life of idleness and ease. He has labor for the body and the mind. He has many cares and anxieties. But he has sources of satisfaction and comfort of which men of the world can form no adequate notion. When I am instructing the ignorant in divine truth; when I am guiding the inquiring into the way of salvation; when I am giving to the poor lessons of contentment; when I am exhorting the sick to patience under their pains and trust in Providence; when I am by the bed of the dying, and in the house of mourning, I feel not that my office is low and debasing. When I visit the dwellings of my people; when their children are about me or in my arms; when I meet them all in the holy temple, leading them in their devotions, and breaking to them the bread of life, I envy not those who are in palaces and on thrones. I am a disciple of One, to whose wisdom theirs is but folly. I stand near to one before whom their glory is but shame. I am aiding in a work which employed the Son of God. I am laboring to advance a cause in which all holy beings rejoice. I am striving with heart and hand to build up a kingdom spiritual, peaceful, happy, divinely glorious, and endless in duration."

From the Church Advocate.

NON-SCRIPTURAL PHRASES.

Socinians and all their cousin-germans are in the habit of representing orthodox Christians as the manufacturers of these phrases, and plume themselves on a supposed close adherence to biblical language. The truth in this instance, as in many others, is to be gotten at by turning the tables. The first coiners of the phrases in question were those old quibbling mischief-makers, the Arians, as can be seen by referring to page 252 of Mr. Newman's late valuable work on the Arians of the fourth century. It will be there seen that this charge about non-scriptural phrases is no newer than modern Unitarianism, for it was brought against the Church by heretics fifteen hundred years ago, and effectually quashed by Athanasius; who shows that they charged others with what they first did themselves. It is not an uncommon thing for tricky men to ward off accusation by themselves turning accusers. So did these old heretics; but Athanasius was too keen for them, dragged them from their lurking places, and demonstrated them to be guilty of the very charge they had brought against the Church; and of course, showed them to be guilty of consummate impudence in addition.

We often hear our liturgy attacked for the use of non-scriptural phrases. The use of them by heretics compelled the Church to use them also; for when heretical ingenuity so twisted and perverted scriptural phrases by its tortuous explanations, why the Church, from obvious necessity, was compelled to explain too. Be it remembered then, that the use of any language but that of Scripture, was not resorted to as a thing of choice, but as an act of self-defence: and that they who *voluntary* chose such language were seceders from "the faith once delivered to the saints."

A Severe Reproof.—A young clergyman having, in the presence of Dr. Parr, stated that he would believe nothing that he could not understand; "Then," said the doctor, "your creed will be the shortest of any man's I know."

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